THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Greece.

BY MRS. SIGOURNEY.

It is not meet that she whose code
  So early to the nations shown,
From Solon's lips mellifluent flowed,
  Or swelled the sterner Spartan's tone.

It is not meet that she whose song
  From Homer's lyre all peerless broke,
Whose soul of wisdom awed the throng
  When Socrates and Plato spoke.

It is not meet that she whose lore
  Our opening minds so richly fed
Unheeded should our aid implore,
  Or all in vain her sorrows spread.

It is not meet that glorious ray
  By ancient sages taught to shine,
Should in its socket die away,
  Nor kindling catch a light divine.

No, no—that intellectual ray
  Which shed its lustre on our youth,
We would with holier guerdon pay
  The light of everlasting truth.

THE CHURCHMAN.

From the Missionary.

THE OFFICE OF A DEACON;

AN ADDRESS AT AN ORDINATION.

By the Rev. Professor Whittingham

Rev. Father and Brethren, and Brethren of the Congregation,

The present is one of those occasions on which the wise rules of our Church leave little to the discretion of her officiating ministers. The express terms of the ordinal prescribe "the duty and office of such as come to be admitted deacons," the "necessity of that order in the Church of Christ," and "the estimation in which the people are bound to hold its members in their office," as the topics of the exhortation which I have been appointed to deliver. Novelty, therefore, and other interest than such as grows out of the importance of the themes, are out of question. It is as a remembrancer of well known truths, that I appear before you to urge views admitted, and duties recognized, I confidently trust, by the very large majority of those who hear.

And yet I cannot conceal from myself that there *is* a point of view in which the trust committed to me assumes a different aspect. To explain the duties and relations of the lowest order of the ministry to those higher grades which are at once its rule, its check, and its reward,—and to set forth again the respect and submission due even to this inferior degree of holy functions, by those over whom the whole ministry is set for edification, for discipline, and for order in the spiritual realm of Christ—this is nothing else than to preach *subordination;* and *subordination* is no welcome theme in our day and country. A notion is abroad that *independence* alone befits the dignity of rational, civilized man; and they only gain ready admission to the public ear who are prepared to submit to public opinion as supreme, and recognise individual accountability as exempted from responsibility and control, beneath that of the one final Arbiter and Governor. Be it so! yet will every lover of his race, with unblenching front, oppose a tendency so absurd, so wicked. *Independence*, in the fullest extension of the term, is *atheism;* for it can only consist with the denial of indebtedness to Him in whom we live, and move, and have our being; in any minor and limited application it is but another name for *rebellion*, to the same extent, against what even the ethic poet could describe as

"Heaven's first law."

The creature man, one link in the chain of universal being, is *dependent* by a primary law of his existence—dependent physically, socially, intellectually, and spiritually; and while *dependent*, he *is*, and by his own interest is bound to own himself, *subordinate*. Deem it not degradation, then, brethren of the congregation, to be reminded of the broad line of demarcation between your position in the Church of Christ, and that of even the lowest grade of its authorized ministry. Remember that in *all* his dealings with his creatures, our Creator has chosen that we should be continually taught the lesson of our dependence upon *him*, by secondary degrees of dependence upon others, for the most common necessaries of life, as well for its choicest blessings; and that the laws of our being, the measures, instruments, and pledges of our welfare—have inseparably coupled subordination with security and advantage, and indebtedness to second causes, and subsidiary means, with the reception of whatever may profit or advance us here, or in eternity.

It is no part of my design to enter into an argument in support of our threefold division of the ministry, as distinguished from the different polities of other denominations of Christians. Yet I cannot refrain from observing, that independently of the abundant supplies of direct proof from Scripture, and from the immemorial and universal usage of the Christian body, there arises a strong argument in favor of the ministry which we recognise in the three orders, of bishops, priests, and deacons, from its entire conformity with the great law of the divine government—*gradation* and *subordination*. Whatever rash innovators in Church polity and mad experimentalists in political economy may have deemed, *parity* is no part of the law of nature—of the rule of God. Responsibility of every kind is portioned out unequally among mankind; and whatever be its medium, talents, gifts, endowments, acquisitions—station, office, or inheritance, it is, without exception, susceptible of increase. A society, civil or ecclesiastical, in which no member shall be in any respect above or subject to any fellow member, is a chimera never yet realized, and never to be realized, because in contrariety with a fundamental law, not of man's existence only, but so far as we are capable of discovering, of all created beings. An equality among the officers of any society is, for the same reason, equally chimerical. Where there is trust there must be accountability, and according to the degree of trust the measures of accountability must vary. A difference in these of necessity implies subordination; and subordination destroys equality. The real question is only whether this subordination shall be recognised in degrees of office, or cloaked and shrouded by uniformity of name and title, while the intrinsic difference remains. It may suit the purposes of civil society, as it is accordant with the avowed principles of some who have been accounted among its ablest rulers, that men, by the latter course, should be deceived into the belief of an unreal equality, which never did and never can exist: but surely, all that we can imagine of divine rules of government, all that God has revealed to us of his own unchangeableness and truth, forbids the belief that in the constitution of his Church he would sanction a plan deceptive in its seeming, and that seeming at least at contrariety with the unvarying analogy of his natural and moral government.

Accordingly, there is no such deceit in the plan of the constitution of the Church of Christ, as we gather it from scriptures, and find it affirmed by antiquity, universality, and general consent in the Church itself. That plan harmonizes with all natural and civil law, in the recognition of distinct and progressive degrees of trust, responsibility, and subordination. From the body of the Church the ministry stands distinct, clothed with an indelible character, invested with a trust, which as man gave it not, so neither can man resume. Its exercise may be forfeited. The dispensations of Providence, direct or indirect, may suspend its functions, and the clergyman, disabled by disease, or deprived by the censures of the Church, or controlled by their force, become incapable of official duties. But never can the accountability once assumed, be destroyed or diminished; never can the man, once set apart to minister in things sacred, fall back into simple and blameless community of rank with those out of whom he has been taken.

Nor are the degrees of trust and subordination in the ministry itself less clearly defined than the line between *all* ministry and simple, irresponsible membership in the Church. While, in reality, all bodies *have*, and most *admit*, the distinction between the few who rule, and the many who are kept true to trust, and faithful in the discharge of duty by their rule, we see in the apostles of the first age, the angels or messengers of the seven churches of Asia, and the bishops or overseers of all succeeding ages, an order set apart from out of the ministry itself, for the explicit purpose of the exercise of such wholesome rule, and the transmission of the highest and best of all trusts, that commission from its divine Founder on which the very being of the Church depends. Under the supervision of this highest order, we find distributed in independent spheres of labor, with equal measures of trust and accountability, the great body of the ministry, under the name of presbyters or elders, recognized in Scripture as the bishops or overseers, each of the definite portion of the flock of Christ committed to his care. It is precisely accordant with the analogy of civil society that from among these the members of the highest, more responsible order, should be, from time to time, advanced: but the same analogy requires that the measure of trust reposed in the lower order should not be all at once committed—that there should be degrees in its attainment—preparation and probation for its discharge. Childhood and youth prepare for the duties and responsibilities of the adult member of society. This life itself is but the infancy in which we are nurtured up for eternity. The relative duties have their succession and dependence; and filial obedience precedes parental sway, and the domestic ties initiate the rising citizen in the discharge of social obligation. Even so in the ministry, a subordinate charge tries the strength and trustworthiness of those who are called to its high responsibilities, and the Spirit of our Lord, saying, that to him only who hath it shall be given, and he that is faithful in few things shall be trusted with much, is made the rule of admission to an office which angels might covet, and men, frail men, *must tremble* to assume.

As such, my dear young brother,* I would have you look upon the station in the Church to which you are this day to be admitted—as one of high honor and great responsibility, because a part of the ministry to whose keeping the word and sacraments are committed; but as of honor and responsibility only in a *comparative* and *subordinate* degree,—not merely susceptible of increase, but in its very essence implying such increase, and having reference thereto.

For ages past, it is true, the exigencies of the Church have thrown this peculiarity of the deacon's office very much in the shade, and partly in consequence of the general extension of permission to exercise ministerial functions not properly or peculiarly belonging to the office, partly in consequence of the necessary substitution of deacons for presbyters in the temporary charge of our many vacant parishes, and partly because the need of pastors has rendered it inexpedient to keep back from admission to the full ministerial communion any who possessed any measure of qualification, it has become, in general opinion, and indeed, in fact, a thing of course, that in due time the deacon, not chargeable with actual delinquency, should be advanced to the presbyterate. Still, even in this state of things there is an *advance;* and, however trenching on its superior grade, there is an admitted inferior and preparatory character in the first order. But the need of the Church can never alter its fundamental laws; and among these the constitution of its ministry must be reckoned; so that whatever the extent of privileges and trust which our rulers may see fit to commit to those in the initiatory grade, *they*, at least, are bounden to remember that they are in training for a higher office and responsibility, in probation for a commission not yet fully given—that it is by using the office of a deacon well that they are to purchase to themselves a good degree.

It is hardly needful to disclaim the intention of lowering the dignity and excellence of that office, by this strong representation of its *probationary* character. In fact, it is the explicit sanction of this view in Scripture which warrants us in differing from other denominations of Christians, who exclude the office of deacon from the ministry of the word and sacraments. They make it a lay trust, and therefore no *preparatory* grade. We receive it as a subordinate and probationary ministerial function, and therefore a grade of the sacred office. The threshold is passed by those who assume its responsibilities, inferior though they be; they have taken their station as God's ministers within the precincts of his living temple; recede they cannot, without profanation. Holy unto the Lord, they are henceforth separate from all secular ambition and pursuits: one thing is irrevocably assumed as the end of their existence—the glory of their Master and the advancement of his work in his immediate service. To this one thing they, as much as the chiefest of the apostles, are bound to give themselves up wholly: in a lower and less burdensome career, but with the vows of God equally upon them. Their station in the Lord's vineyard is as yet subordinate, but he has engaged them as his laborers: their hand is put to the plough, and he has himself declared that at their peril it must be, if they look back.

It is, therefore, no matter of surprise that the apostle Paul should have exacted of the aspirants to this first grade of the Christian ministry, qualifications but very little lower than those required for the presbyterate or full pastoral charge. Gravity, sincerity, sobriety, moderation; purity of faith and life, and such a discharge of social and domestic duties as fit him to be personally and in his family, an example to the flock, are the high requisites for admission to any, even the lowest grade of the Christian ministry: and to this probationary trust itself a previous probation, without trust, but under due supervision, must have been prefixed. That previous probation, in the technical language of our ecclesiastical laws, the candidateship, of no less than three years' duration, our brother here present has gone through, with what good testimony to his conduct and sufficiency, it would become another better than one so bound to him in ties of the dearest friendship as the preacher, to bear witness.

But friendship, my brother, is no excuse for the discharge of duty; and I am here, in behalf of the Church, to remind you of the high dignity, and the commensurate responsibility to which you now aspire—of the ineffable rewards of faithfulness in duties well discharged, or the awful consequences of criminal neglect, to which this day's transaction will irreversibly fix your claim or liability.

You are to *minister, in things sacred, unto* God. Is there a higher road laid open to the ambition of mortal man? To send you forth to the discovery of new worlds, or at the head of innumerable armies to the conquest and sole empire of our globe, would be a light thing compared with the commission you will here receive. Discovery and conquest might dazzle men for a few years or ages, but they must pass away and be forgotten. God's service is eternal as he who has ordained it: when the heavens and the earth shall be wrapped together as a scroll and flee away, the value of your embassy shall but begin to be disclosed, and its high import realized.

You are *to win souls for* Christ. Yes, to *win souls!* Who can estimate the *soul's* value—the *immortal, ever-growing* soul? He who made it, rates it higher than *the whole world;* and yet he vouchsafes to employ your ministry in securing such inestimable treasures for himself. At what might a mere man rate the privilege of being selected by his God (might we for a moment suppose that possible) to be his agent in the creation of a world? Might we not excuse him if his brain turned, and his heartstrings burst, in self-gratulation at the wonderful distinction? And yet, my brother, our Lord himself, in the words of truth and soberness, bearing witness, it were a less thing to be the agent in the creation of a world, than in *the salvation of a soul;* and you are this day called and set apart to be his instrument, not, we are warranted in humbly trusting, of *one*, but of many souls.

Yet let not the contemplation of this high dignity dazzle you into forgetfulness of its attendant commensurate responsibility. You are to *watch over souls as one who must give account.* In that account, all that you have and are, are of necessity involved—but *not that only.* Souls—the souls of your brethren, are at stake, and *you* are answerable. Reconciliation with God through Christ, is committed to your embassage; if in their perversity men refuse it, you *may* still be safe; but only if that refusal be no consequence of your neglect. Nothing less than to be instant in season and out of season, to reprove, rebuke, exhort, with all long-suffering, to declare with simplicity and godly sincerity the whole counsel of God, is expected of you. Nothing less will clear your soul from blood. The wicked shall surely die in his iniquity; but if he die unwarned, wo be unto the watchman, of whom his Lord will require his blood!

For such a responsibility, in such a trust, we know that none can of himself suffice. Let me then, brother, address to you the exhortation of the Apostle Timothy, "Thou, therefore, my son, be strong in the grace of our Lord Jesus Christ." Fully persuaded, as I trust you are, of your own weakness and incompetency for the tremendous charge about to be assumed, how comforting to you is the Saviour's declaration, "My grace is sufficient for thee; *my strength* is made perfect in weakness."

Observe, brethren, that the same word designates the office and the means for its right discharge. Both are alike in the language of Scripture, the "grace," i. e. the *favor* of our Lord Jesus Christ. Alike unmerited, they are alike bestowed in the purest, freest mercy, and because they are bestowed together, that mercy is made manifest in all its richness. The ambassador of Christ goes forth on a perilous behest, to a world lying in wickedness, with his own salvation risked on his success; and yet his mission, with all his terrible accountability is called a "grace," a *favor*, that is to himself. What could make it so but the inseparable accompaniment of divine strength for the accomplishment of his undertaking—strength proportioned to its magnitude and his unfitness? The same wisdom which so wonderfully governs in the material and moral worlds by the adaptation to its ends of second causes, apparently inadequate or almost indiscernible by human observation, still more wonderfully accomplishes the mystery of redemption, by the instrumentality of frail human agency, sanctified, strengthened, over-ruled by an ever-present divine energy. "I am with you always, even unto the end of the world," was the Saviour's promise when he instituted the ministry; and we cannot doubt its extension to every one invested with the office, in all its grades, and in the discharge of any, even its meanest function. He is with us, by his Spirit, to give wisdom, zeal, and fervor to our ministrations. He is with us, to break the hard heart by our feeble efforts, to turn the froward, lift up the fallen, to confirm the wavering, to give the weak strength, and the weary rest. He is with us, to make our prayers effectual and our instructions well-timed and available. He is with us, to make his own Cross triumphant, and the price of his own precious blood a purchase of the souls of his redeemed.

Thus, brethren of the congregation, it is that you ought to esteem those who are over you in the Lord, for their work's sake. In themselves poor, sinful mortals, vested with a terrible responsibility, they claim, they ask your pity and your prayers. But as the instruments of God, used for the fulfilment of his designs, and with the sure warrant of his ever-present power, they demand your reverence, your obedience, your love. At your peril be it, if in *the man* you overlook the *minister* of God; and because the messenger of the Most High is fallible and sinful, claim the ruinous right to disregard his message. It is for your sake and to your advantage that he is clothed with this high dignity—yours, not his, will be the loss, if you set light by it. You cannot stop or lessen the abounding grace of his heavenly Master to himself; but it lies with you, by humble, prayerful reception of the word and sacraments with which he is entrusted, to make that grace still more abound, to your own unspeakable, eternal benefit, and his exceeding great reward.

From an English Tract.

CHRISTIAN LIBERTY,

Or, Why should we belong to the Church of England?

Continued from page 1128.

He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. Matt. x. 40, 41.

John Evans did not fail to look out in his Bible the texts to which Dr. Spencer had referred him; and he saw clearly that the miraculous powers with which it pleased God to endue the apostles, were by no means necessarily connected with the commission which those apostles had previously received from our Lord; the commission, we mean, to teach and baptize all nations.

John was seen again on the next Sunday at his accustomed place in church. The Doctor preached from the text, Mark xvi. 17, 18, "And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

He pointed out to his congregation the beautiful regularity which pervades the works of God; the settled laws, the established order, with which our Maker guides the course of things around us; the certainty with which the stars rise and set, the moon waxes and wanes, the flower follows the bud, and the seed the flower. He reminded his hearers how truly, from the times of the flood, God's promise has been fulfilled; and seed-time and harvest, cold and heat, summer and winter, day and night, have not ceased, (Gen. viii. 8.) "And surely," said he, "we see in these things the proofs that God is a God of order; that he would not lightly, or without important reasons, change the system which he has established, the laws which he has framed. If then we were to hear that the Almighty had on a certain occasion broken through these laws, and violated by miracles the established order of nature, we should have the strongest reasons to suppose, first, that he had only done so, in order to accomplish something which could not conceivably have been accomplished without such interpositions, and secondly, that he would discontinue these interpositions as soon as they became no longer necessary.

"Now, both these conclusions," continued the Doctor, "we find to agree alike with the Bible and with the recorded history of mankind. It was necessary that the doctrines of Christianity should be known to be the infallible truth of God; that what the apostles said or wrote on the subject should be received as the words of God himself speaking to mankind. Now this authority, as far as we can see, can be given to mortal man only by God's visibly interfering in his support; and such interferences are what we call miracles. We see, then, that for the establishment in the world of Christianity, and of the authority of those sacred books which form the New Testament, miracles were necessary; and we find from Scripture that miracles were then vouchsafed. But when the interference had been fully proved, when evidence of it could be handed down by ordinary means to following generations, and when no more divine truth was to be revealed, miracles were needed no longer; and the history of the world informs us that they have ceased for seventeen hundred years."

And while the Doctor, in conclusion, pointed out on the one hand the folly of expecting a recurrence of such marvels in our own days, an expectation which amounts to an acknowledgment that Christianity is as yet imperfect, and that we are to look for a more complete revelation; he dwelt with much earnestness on the danger of imagining that God's peculiar protection of Christianity, God's peculiar inward gifts to believers ceased with the cessation of the outward signs and wonders which at first accompanied the revelation of his word.

John listened with great attention; and when the service was over he thought long and deeply upon what had been said. He looked out, also, the different texts which the Doctor had mentioned in his sermon; and in so doing he came to one which rather puzzled him. It was John xiv. 16. "It is strange," said he to himself; "our Lord promised that the Comforter, whom he would send, should abide with his followers for ever. I really do not see why this promise should be given, if the greatest and most striking gifts which that Comforter was to bestow were to cease at the end of one, or at most, of two generations."

That evening, as he was strolling in the fine summer twilight along the banks of the river, he met the Doctor, who had walked that way to enjoy the fineness of the season, and to refresh himself after the holy labors of the day. He told him his difficulty nearly in the words in which we have expressed it; and the Doctor, smiling good naturedly, thus replied:—

Dr. Are you quite sure, John, that you have stated your case aright? Is it perfectly certain that miraculous powers were the greatest gifts which the eternal Spirit was commissioned to bestow upon mankind?

J. It certainly appeared to me that they were. Such marked, such striking instances of God's favor were surely greater boons than any thing else which we can conceive to be given to mortals in this present life. I think, Sir, that I have heard you yourself call these gifts of the Spirit, as opposed to others, his extraordinary gifts.

Dr. You may very probably have heard me so call them; but "extraordinary" only means "unusual;" and it does not always follow that what is unusual is more important than what is of more frequent occurrence. But tell me, John, in the case in which one thing is done, in order to prepare for the doing of some other thing, which is the most important of the two, the first of these things or the last, the means or the end?

J. The end, of course, is more important than the means; no man would venture to call the scaffolding which is raised that the house may be built more important than the house itself.

Dr. Now think a moment, John, before you answer me. Why were the miraculous powers bestowed on the apostles?

J. To make men believers in Christ.

Dr. To prepare the way, that is, for their receiving those inward gifts of the Spirit in which true believers now participate as fully as those who lived in the days of the apostles.

J. I see, Sir; the extraordinary gifts might be compared to the scaffolding, the ordinary ones to the house.

Dr. Exactly so, John; marvellous and striking as were the signs and wonders of the apostolic age, we should ever recollect that they were not greater gifts, or even gifts so great as those inward ones which are our evangelical inheritance, as well as that of the primitive Christians. When the doctrine of the Holy Ghost, and of his inward influence, was new to the world, it pleased God to confirm it, and to show that the influence was real, by permitting, in some cases, those on whom it descended to perform works which they could not have done had not God been with them. Thus the real importance, even then, of these miraculous gifts consisted in their bearing witness to the inward and unseen ones which God still showers upon his Church.

J. And which we dare not suppose to have ceased merely because the outward signs of them did, when God himself had promised that they should last for ever.

Dr. Well, the promise of support to the apostles, in the performance of their ministerial duties, was equally perpetual. Christ was to be with them, we have seen, as the teachers and the baptizers of all nations, "alway, even unto the end of the world." The reality of their powers, and, among others, of their power of conferring the Holy Ghost on others, was attested at first by miracles, (Acts viii. 17, 18.) But we have no more reason for supposing that the true powers of the ministry ceased with the outward signs in the case of the apostles, than we have for supposing, in the case just mentioned, of the gifts of common believers, that from the moment miracles were no longer vouchsafed, the Holy Spirit withdrew himself from the guidance of the Church for ever. That God has bestowed apostolic gifts upon the apostles, and the regenerating influences of his Holy Ghost upon other believers, we know from the recorded testimony of those who witnessed the miracles by which the reality of those gifts and influences was at first established. That those gifts and influences will be alike perpetual in the Church, we are bound to believe upon the solemn word of Him who gave them.

J. Miracles, then, performed in one age, and handed down by history to others, form the standing proofs of the reality of those gifts which were given to the Church for ever; and one of those gifts was undoubtedly the apostolic power; which we must believe, upon this evidence, to be still existing.

Dr. Exactly so; and infallibility of doctrine, itself a miracle, ceased with miracles in general. We cannot see any reason for the continuance of such a gift to the successors of the apostles, when the apostles themselves have recorded all things necessary to salvation in those sacred Scriptures which have come down to our times, and to which we can all refer. Nor have we the slightest ground for doubting the permanence of those apostolic privileges which were of perpetual necessity, merely because a miraculous gift, evidently no longer necessary, has been discontinued.

J. This, Sir, I understand; but there is one difficulty which occurs to me. As the rulers of the true Church are no longer infallible, what is to prevent their all falling together into error, and thus leading astray the whole Church committed to their care?

Dr. We may infer from Christ's promise already mentioned, that this will never happen to the whole Church at once; that some true apostles will be found on earth in every age, until that last period of the world's history which shall witness his coming. But that with regard to particular branches of his Church this may happen, and has happened, is a melancholy truth. There is one simple test, however, by which we may at once assure ourselves that the Church of England has not so fallen away, or, as it is called, apostatized from the faith of her Lord and Master.

J. And what is that, Sir?

Dr. As the eternal truth of God is contained in his revealed word, the Bible, no Church, whatever may be the errors of its individual members, can be said, as a Church, to have fallen away, and consequently to have lost her claim to the obedience of Christ's true disciples, while she still reverences that Bible—while she puts it into the hand of each of her followers, and bids him read it, and seek there, and there only, the proofs of the doctrine which she inculcates; and while she declares, as the Church of England does in her sixth article, that "holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

J. Then, according to you, Sir, the Church of England is not only the true, but the original Church of Christ established in this kingdom. Now Sam Jones, the Catholic, who attends the Popish chapel in the next parish, tells me that his is the original Church, and that the Church of England is a new one.

Dr. That which is truly the catholic Church is indeed the oldest; but though we in a common way call the Papists, or followers of the pope, catholics, yet it is we who are the true catholics; for the term only means members of Christ's universal Church. The history of the Papists is this. Many centuries ago, strange and corrupt notions and practices prevailed in many of the churches in Europe. Among others, people thought that the pope, or bishop of Rome, was gifted with authority from heaven to control all the branches of the Church on earth, and that his word was to be of more weight than even the holy Scriptures themselves. But about three hundred years ago, the bishops of the Church of England saw these errors in their true light. They saw that the pope's authority was not founded on Scripture; and they consequently refused to acknowledge it, while they at the same time corrected, upon scriptural principles, the other errors and evil practices which I have alluded to. These changes did not make the Church of England a new Church, nor prevent that body which was Christ's true and original Churchbefore, from being Christ's true and original Church still. Some bishops of that day, it is true, disapproved of these changes, and refused to accede to them; but as, when they died, they providentially appointed no successors, there has never since been any real ground for doubt which was the true Church of Christ in this favored land. The bishops of the Church of England, and they only, are the representatives by succession of those who, more than a thousand years ago, planted the Gospel on our shores.*

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* Mr. James Alfred Williams, an alumnus of the General Theological Seminary, admitted to the order of Deacon by Bishop Doane, in St. Mark's Church, Orange, on the sixth Sunday after Trinity, July 10, 1836.

J. I thank you, Sir, for giving me so good an answer to Sam when I next meet him. And I thank you, too, deeply and sincerely do I thank you, for teaching me the nature of one great branch of Christian duty which I never understood before. I seem now to see that there is a sin of which a Christian may be guilty, of which I never before thought; the sin, I mean, of refusing obedience to the command of our Redeemer to hear his apostles; to demean ourselves as dutiful members of the Church which those holy persons founded, and over which he himself, invisibly, presides; a sin, of which they are deeply guilty who separate themselves from that Church altogether, and join one or other of the many sects which reject her authority. Pray, Sir, by what name is such a sin properly called?

Dr. It is called "schism," from a Greek word signifying "division." A man may forfeit the privileges enjoyed by him as a member of Christ's Church in two ways—either on account of "heresy," of his adopting opinions opposed to the great truths of the word of God; or through schism, through a disregard of Church authority, and a notion that so long as his doctrine is pure he may join what sect he pleases, or even set up one for himself. The exercise of such a privilege I have heard some people call "Christian liberty."

J. (Smiling.) I understand you, Sir; but you shall hear me use the word in this improper sense no more. The true liberty, wherewith Christ has made us free, is theirs alone, who, in reverencing his ministers, walk in the way of his commandments. Admitting, as I now do, the force of what you have said; convinced, as I now am, that the Church of England is the apostolic Church of Christ, established by our Lord himself, I cannot but see that their sin is indeed great, who wilfully reject and despise it.

Dr. Such persons would do well to consider our Saviour's words to those ministers, whose successors they slight: "He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." Luke x. 16.

J. They would indeed, Sir; and I thank God that you have shown me the meaning of this text before I had completely separated myself from the Church to which my Saviour has commanded me to belong. God knows I meant to do no such thing when first my curiosity led me to the meeting.

Dr. I know it, John; but let this show you the danger of making the first step, of yielding to the first temptation. Curiosity led you to a place, to which, if you understood your duty, you had no business to go; you were pleased, and tempted to repeat your visit, and might soon have been led to unite yourself entirely to that unauthorized congregation, in defiance, as I have now shown you, of the solemnly declared will of the Almighty.

J. Well, Sir, I will, by God's blessing, keep myself from such temptations for the future. I trust that on each succeeding Sunday, while life and health are spared me, I shall be found in my old accustomed seat at church, and kneel in the sacred spot where my forefathers knelt before me; and God grant that no temptation may ever again lead me astray, or induce me to separate from the holy Church of my Redeemer.

Dr. It gives me, John, the sincerest pleasure to hear you express such sentiments as these. One good effect will, through God's grace, result from this your temporary wandering from the fold. You will now know better than you did what we mean, when, in the words of our liturgy, we pray for "the good estate of the catholic Church;" and you will be enabled, I trust, to join more fully than heretofore in the beautiful prayer, "that it may be so guided and governed by God's good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

J. I hope, Sir, that I shall; I hope that I shall ever feel duly thankful for the blessing of being called into Christ's Church, thus happily established among us; and I trust that when, in the name of the congregation, you put up the prayer for protection against "false doctrine, heresy, and *schism*," my heart and soul may accompany my lips in the response, "Good Lord, deliver us!"

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* In the same manner it may be shown, that the Established Church of Ireland alone represents that Church which the labors of St. Patrick, in the fifth century, planted in the island. Those who preside over the Romanists have received consecration from Rome at a very recent period. And the corruptions which prevail in their religion, and which distinguish it from ours, became prevalent long after the Saint's death. Our doctrines, therefore, approach more nearly to his than theirs do; and our Church is the true and original Church of Christ in Ireland, in every sense which the words will bear.

Washington College. (Order of Exercises at Commencement.)—Voluntary on organ. Morning prayer.

1. An Oration. National Improvement.—Isaac Henry Tuttle, New-Haven.

2. An Oration. Moral Education necessary to the perpetuity of Popular Institutions.—Zebediah Hyde Mansfield, Norwich.

3. An Oration. The Poetry of the Ancients and Moderns.—Charles Henry Smith, Jamaica, L. I.

4. An Oration. The Misapplication of Mental Energy.—George Sayers, Jamaica, L. I.

5.* An Oration. The Present State of the Arts and Sciences in France and England.—Martin Moody, Woodbury.

6. An Oration. Posthumous Fame.—David Lambert, New-York city.

7. An Oration. Popular Amusements.—Henry Lyman Kellogg, Troy, New-York.

8. An Oration. The Influence of the light Literature of the day on Historical Truth.—Henry William King, Warren, Ohio.

9. An Oration. The Effect of Literary Occupation in the Formation of Character.—Daniel Shepard, Chatham.

10.* An Oration. The Heroic and Christian Character.—James Henry Elliot, Brattleboro', Vermont.

Music (Old 100th.)

Degrees conferred. Prayer. Voluntary on Organ.

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* Excused from speaking.

The contemplated transfer of the surplus revenues of the bishopric of Durham, for the support of new bishoprics, is creating a very powerful sensation, not only in the county of Durham, but in Northumberland also. Independently of an address to the King, and a memorial to Lord Melbourne, setting forth the most cogent reasons, on the part of the clergy of the diocese of Durham, against the partition scheme of the Ecclesiastical Commissioners, which his Majesty's present government seems anxious to have passed into a law, petitions, numerously signed, have been transmitted to both houses of Parliament, from the towns of Sunderland and Darlington, praying that the surplus revenues of the bishopric of Durham may be applied to the augmentation of the poor livings within that diocese, and to the religious and educational wants of the people, instead of being transferred in the way proposed by the present ministry. A meeting of the clergy in Northumberland will be held shortly, it is understood, in order to strengthen the proceedings of the clerical body in the southern part of the diocese.

British Magazine.

THE CHURCHMAN.

SATURDAY, AUGUST 20, 1836.

We are requested to state that St. Luke's Church, New York, will not be reopened until Sunday, the 28th of August instant.—*Com.*

The Editors of the Churchman exchange papers in the city of New York are requested to have their numbers served hereafter at No. 28 Ann-street, instead of 46 Lumber-street.—*Com.*

Happy and Favorite Method of meeting Arguments.—The Western Christian Advocate, after noticing the canon recently adopted by the Virginia Convention, declaring non-communicants ineligible to a seat in it, and the resolutions of Bruton Parish, together with the different views taken of this subject by some of our papers; some approving the measure, others, among which was the Churchman, doubting the correctness of the principle, "cannot avoid remarking, that the exclusive claims of this assuming sect seems to savor much of an arrogance that ill comports with Christian humility. They dignify themselves with the name of The Church, as if they were the only people under heaven who had any privilege to trust in the mercy and promises of God. In perfect keeping, too, with this blasphemous assumption, (for such it is,) other churches, who have a better right to regularity, and every other claim which constitutes a true church of Christ, are denominated *sectaries;* that is, those who have separated from the true Church, and they are that Church. It will occur to any one who has noticed their phraseology, especially of late years, that they studiously avoid calling other churches by the name of Church, and as studiously call themselves The Church, not only by way of pre-eminence, but by way of exclusion. They call others *sects, denominations, bodies,* or any other name that our language can furnish, whether in single words or expressions; but the term Church they seem to think has no application when intended to denominate Presbyterians, Baptists, Methodists, Congregationalists, Lutherans, &c. We also observe that there seems to be among them a tenacious clinging to the corrupt principle of having irreligious persons employed in the spiritual concerns of the Church. This is in keeping with an imitation of her whom they boast to be their mother. The English parliament, composed of clergymen and laymen, of Roman Catholics and Protestants, of Churchmen and dissenters, of infidels and Christians, of wicked men and good men, compose the legislative head of the English Church; while the king is the executive head of the Church, under Christ, and defender of the faith: and some of the English kings have been as little noted for their genuine religion as some of those gentlemen whom the correspondent of the Episcopal Recorder thinks not very well qualified to attend to spiritual matters. Nor do we think that these remarks are the result of bigotry, or an exclusiveness similar to that censured here. For since the pretensions of the Protestant Episcopal Church are becoming so exclusive, and they have so unanimously disfranchised all others, it is full time their arguments should be met, and the emptiness of their exclusiveness exposed to public view."

We say nothing of the *accurate* information which nearly every sentence of the above paragraph evinces; *that* is sufficiently apparent. We do object, however, to this method of *meeting* our arguments. It is true, it is familiar, perhaps *congenial.* It has high authority, yet we must confess, and if the abettors of parity deem it an *admission* they are welcome to it, that we are heartily sick of it. No, gentlemen; give us your arguments as numerous and as weighty as you can conveniently select; meet our arguments with arguments. Or, if some uneasy reminiscences of your past success in honorable and manly argumentation make you distrust its expediency, and if you are satisfied, from past experience, that you can accomplish your purposes much more summarily, by appealing to, or fostering, prejudice and passion, do not dignify such unworthy resorts with the name of argument. In this way you may move your abused and deceived readers: but do not talk of *meeting* in this way *our arguments.* Suppose the "claims of this assuming sect" were as exclusive as the "Advocate" represents; is that justly a matter of reproach? If that "assuming sect," "diligently reading holy Scripture and ancient authors," is persuaded that Christ and his apostles left on earth a Church with certain essential characteristics, which Church was to continue to the end of the world; and if, as she looks out upon the world, she sees men organized into various bodies, for various purposes; and if, among those which are organized for *religious* purposes, some have not those essential characteristics, is she intolerant, and bigoted, and uncharitable, because she honestly avows it? Most assuredly, says the sickly *liberalism* of the nineteenth century, and therefore she must be hunted down. Such is the crime of the Episcopal Church. The *liberal* logic of the present day, which makes one doctrine, or system of doctrines or opinions true and salutary, and another doctrine, or system of doctrines or opinions more or less their opposite, equally true and salutary, it must be confessed, she learns but slowly. But if that is an error, why not attribute it to dulness of apprehension, rather than obliquity of heart?

But, say the sectaries, the want of piety, which we happily monopolize, renders superfluous all discussion with the Episcopal Church. Suppose what is so modestly assumed; suppose there is but little or no piety in the Episcopal Church, except what she is obliged to put on to save appearances, or what is forced upon her by extraneous circumstances; suppose she does "tenaciously cling to the corrupt principle of having irreligious persons employed in the spiritual concerns of the Church," do these assumed facts render superfluous all discussion of the momentous question of "Church or no Church?"

Suppose that some of our *liberal* neighbors, *liberal* at least in reproaches, had happened to have overheard the conversation at "Jacob's Well," not knowing the individuals further than that they were the representatives of two large religious communities. Suppose they had heard one of those individuals declare to the other, most peremptorily, "Ye worship ye know not what; we know what we worship, for salvation is of" the community to which I belong? would they not have pronounced this language worthy a bigoted Churchman? O, no, say they; the censured community was, doubtless, unlike the other, a worldly, *formal,* godless people. The plea will not avail them. As far as we are informed, they were then, and subsequently, the worthier people, holding fast the law of Moses, acknowledging the true God, and waiting for the Messiah. Whereas the community, of whom was salvation, were now fast filling up the measure of their iniquities, and were about to be entirely uprooted and destroyed. If, under such circumstances, the question was a fair one, "Where is the Church?" it is certainly within the range of *possibility,* that even now, among the sects of various and varying shades and colors which variegate the religious aspect of our country, the same question may still be a fair one: it *may* be a question deserving an appeal, *not* to feeling and prejudice and passion, but to facts and arguments.

But, as we have intimated, the Advocate is not singular in his method of *meeting* arguments. "The annoying facts and arguments, with which Mr. Colton has had the hardihood, so thickly, to stud his troublesome book, are *met* in much the same way. An Observer, in the Christian Intelligencer, has hit upon what he thinks a sovereign antidote. 'In addition,' says he, 'to the weekly correspondence of this gentleman, which appeared for a long time in the New York Observer, I would strongly recommend his new friends and admirers, and every impartial searcher after truth who may feel disposed to give themselves the trouble of looking into this business, to peruse along with his "Thoughts" the work which he published when in England on American revivals, and his letter to the bishop of London. After perusing these, in contrast with his present "Thoughts," I am much mistaken indeed if the latter will have the weight of a feather on any mind that loves truth or consistency. For after all that either he or any body else can say on the subject, episcopacy can rank no higher than a thing of mere human invention, introduced into the Church to favor the views of ambitious men.'

Now, what "weight" this process may have with *some* minds that "love truth and consistency," it is difficult to determine. It is not difficult, however, to determine what *weight* it *ought* to have with every mind *intelligently* and *thoughtfully searching* for the truth. Dispose first of the facts and arguments which form the basis of the "thoughts" which his book embodies, then it will be sufficiently early to prosecute the *singularly wise* inquiry whether Mr. Colton has always entertained those "thoughts," even before the facts and arguments had been presented to his mind.

With an independent intelligent mind, able to walk without leading strings, Mr. Colton's *previous* thoughts will not weigh "a feather." The question with such is *not* whether Mr. Colton, from his youth up, has remained unchanged in thought and opinion, whether if he has been, as he thinks, once in error, he has been consistent in pertinaciously and doggedly persisting in it in the face of overwhelming evidence? but *are* his facts true—are his arguments solid?

Ah, but Mr. Colton's motives are sinister. This charge is so obviously pertinent that we will not attempt an answer. On the one hand, in the caresses and confidence of his numerous friends, both in England and America, in the congratulations and warmth with which he was welcomed back to his native country, on account, as it was then thought, both of his private worth and public service as a writer; in all this there is something so repulsive to a gentleman of correct feeling, that it is not much to be wondered at that he should seek the earliest opportunity to turn his back upon them. On the other hand, in episcopacy, that "rag of Popery," in the Episcopal Church, so powerful, such a universal favorite as it is, and always has been in this country, against which calumny never dares wag its forked tongue; in all this there is something so attractive to minds of less than Catonian virtue, that it is hardly surprising that Mr. Colton's gave way. On this point, however reluctant, we must leave him to the tender mercies of his assailants. Still, gentlemen, it must be admitted he has covered his retreat from your ranks very adroitly.

But why not admit, what after all may be true, that Mr. Colton was governed by motives most pure and elevated; that the sacrifice he has made was a most painful one; that being met by arguments unanswerable and conclusive, he has yielded to their force, and embraced the truth, cost what it may? There would be nothing in such supposition offensive to *courtesy* or *charity.* Perhaps, and this may be the difficulty, it might ruffle the self-complacency of his opponents, and impose on them the *inconvenience* of accounting for their not following him, by exposing the sophistry and inconclusiveness of his reasoning.

Chapman's Sermons to Presbyterians.—This is the title of a volume recently issued from F. J. Huntington's press, Hartford. It is got up in a style creditable to the publisher. It is furnished with, what will nearly double its value in the estimation of its readers, a neat and copious index of subjects, alphabetically arranged. Thus much for the preliminary proprieties.

As for the book itself, it is intended to be an appendix to Dr. C.'s previous volume of sermons. Its design is thus stated in the preface:—

"The object of the ensuing discourses is to show the obligation of all believers in Christianity to renounce the way of schism, and attach themselves to the apostolic Church of Christ. To effect a purpose so important and valuable it has been thought necessary to enter at large into the consideration of moral or religious obligation. In this volume the reader will therefore find the principle maintained, that we are bound to obey all the commandments of God, and that nothing, save the existence of those commandments, creates a distinction between right and wrong, so as to make human beings righteous or unrighteous, in the divine sight; so as to make them the subjects of reward, through Christ, on the one hand, or of punishment on the other. In prosecuting the design, ample discussion has been bestowed upon certain topics, which of late have only attracted public attention, to perplex the honest inquirer, and prolong the delusion of the mere partisan of some one of our numerous creeds. I allude to the strange and unfounded theories usually entertained, in relation to the essentials and the non-essentials of religion—the nature of sin—the relative importance of moral and positive institutions—of the great and the little commandments—the necessity of sacramental obedience—the effect of sincerity in error, and of ignorance of the Gospel requirements. More interesting subjects could not be examined, and confidently do I believe that the true scriptural doctrine pertaining to them has been rightly maintained; firmly am I persuaded, that they have a most material bearing upon the long debated question of the Church and its ministry, their origin and their authority."

As far as we have been enabled to peruse the book, we have done so with exceeding interest. The straight-forward, manly, and common-sense manner in which the author takes up and discusses a great variety of very interesting subjects, cannot but arrest the attention of every reader, and carry him, in spite of himself, through the volume. If we are not mistaken, it will acquire a higher reputation and more extensive circulation than its distinguished predecessor.

As we went along, we found ourselves marking so many passages for extracts, that we soon began to be embarrassed in selecting one for insertion. The following will show the different light in which men view the *same* subject in fact, under little differing circumstances.

"One remarkable case I have reserved to the present moment, owing to the singular circumstances attending its disclosure. They will show how wonderfully acute the vision is, when the precincts of a neighbor are to be accurately scanned and striking defects blazoned abroad, without the slightest suspicion of having the same poisoned chalice returned to our own lips with redoubled moral force. A few years since, there appeared in one of the Congregational periodicals an article with the question paraded in front, "Who baptized Roger Williams?" This person is well known to have been the founder of the Baptist sect in New England; and the true object of the inquiry being to strike at the validity of the immersing rite, an extract from the History of the Baptist Church at Providence immediately succeeds. "Being settled in this place, which, from the kindness of God to them, they called Providence, Mr. Williams and those with him considered the importance of Gospel union, and were desirous of forming themselves into a church; but met with considerable obstruction. They were convinced of the nature and design of believers' baptism by immersion; but from a variety of circumstances had hitherto been prevented from submersion. To obtain a suitable administrator was a matter of consequence. At length the candidates for communion nominated and appointed Ezekiel Holliman, a man of gifts and piety, to baptize Mr. Williams, and who in return baptized Mr. Holliman and the other ten.'

"After the perusal of such a document, the person must be blind indeed not to regard it in the light already stated. And most effectually does it answer the purpose designed. According to the doctrine of our Baptist friends, the only right mode of initiation into the Church is by the actual submerging of the whole body, in the name of the Father, and of the Son and of the Holy Ghost. But of the twelve persons above referred to, not a single one had so passed beneath the waters. Upon their own principles, they were consequently aliens from the visible Church, being neither ministers nor members thereof. And yet, notwithstanding this, notwithstanding the difficulty lying heavy upon their own minds, occasioned by the absence of an authorized administrator, these individuals at length determined to surmount an insurmountable obstacle, and posterity are invited to survey them in the most puerile of all puerile attitudes. One of their number, not a member of the Church, undertakes to admit a second by immersion into the sacred enclosure, and then this second very kindly admits the one who had admitted him, with ten of his associates, to the same high privilege.

"Certainly, brethren, a more extraordinary spectacle was never exhibited by men, having the smallest pretensions to either reason or religion. Here is baptism more invalid than lay, for like reasoning in a circle, it is baptizing in a circle, commencing with the unbaptized. I hazard nothing in saying, that there is not a Baptist church in the country which would now tolerate a ceremonial, so utterly absurd and inefficacious. It would be denounced by all as freely as was the Otis Plebeian ordination. They who derive all their authority from such an illegitimate source, and are still so wonderfully zealous for what they pronounce the only scriptural mode of baptizing, had much better turn their attention to those Scriptures, with the determination of either establishing the legality of lay baptism by unbaptized hands, or else of forthwith abandoning a society in its origin so completely identified with 'the baseless fabric of a vision.'

"No wonder that our Congregationalist brethren seized with avidity upon so flagrant an assumption of sacerdotal power. Their own assembled clergy had early arrived at such adjudications as these. 'We find no commission or permission from our Lord Jesus Christ for any to be administrators of baptism, except those whose work it is, by his commission, to preach the Gospel. And none have a commission to make the preaching of the Gospel their work but such as are, with the call of the faithful thereunto, set apart for that work. Baptism is a seal of the covenant; for any but an officer to apply the seal, in the name of the great King of heaven, is a presumptuous arrogance. Baptism is one of the evangelical mysteries, and none but stewards in the house of our Lord Jesus Christ may pretend unto the dispensation of those mysteries. The apostolic writings intimate that some are sent to baptize. Hence, none are to baptize but those that are sent.' Nothing can be more conclusive; no syllogism more invincible. The only marvel is, that the doctrine should have been proclaimed by individuals too purblind to perceive that it demolished the precise edifice they themselves had been so industrious in rearing. If lay baptism be invalid, lay ordination can be no better. And surprising it is, that they who gave the death blow to the one should not have dreamed that it was equally fatal to the other.

"Even the conductors of the Congregational periodical in question appear to have been no less opaque in their perceptions. When they hurled their bolt, little did they think of the violent rebound about to ensue. But not so their Baptist antagonists. Clearly could they detect the fault committed, and unrelentingly did they expose it to the public gaze. To the question, 'Who baptized Roger Williams?' they in their turn had the audacity to retort, 'Who ordained Mr. Allin, of Dedham, Massachusetts?' As if determined not to fail in the like species of courtesy, they then proceeded to furnish us with an extract from the church records of this town, detailing a transaction exactly similar in principle to the one so inconsiderately arrayed against them.

"It occurred, in 1639. Mr J. Allin desired the Church, seeing the Lord had carried them along thus far, that they would depute some in the name of the Church, to set him apart to that work by prayer and laying on of hands, propounding the persons formerly agreed upon, namely, J. Allin, R. Wheelock, and Edward Allin. The Church testify that they should perform which by lifting up of hands. The other two came into their seat, where the two intended officers were, and so having all laid their hands upon the head of John Hunting, with solemn prayer to God and the Lord Jesus, King of saints, for his presence, blessing, and plenty of all needful gifts and graces upon him for such a work, and with a solemn charge laid upon him to be faithful and diligent to fulfil his ministration, he added this or like words: In the name of the Lord Jesus, and by his power committed to his Church, we do ordain thee, John Hunting, unto the office of a ruling elder in the Church of Christ. These things done, he then, according to his office, proceeded to propound things to the church about Mr J. Allin for a pastor, after the same manner as is before expressed, and after election by a general vote of the church, and humble acceptation of the same, he, John Hunting, with the other two brethren, laying on hands with solemn prayer, &c, in the name of Christ and his Church, did ordain him to the office of a pastor unto the Church: all which proceedings were carried by him with that gravity, comely order, without hesitation, and with such effectual and appropriate prayers and exhortations to the church and pastor, as gave very sweet testimony to all the church and assembly of the presence of the Lord with him in those first fruits of his office. Which work being thus by the grace of God accomplished, the elders of other churches present, by Mr. Whiting, pastor of the church at Lynn, testified their love and approbation of the proceedings of the church by giving the officers chosen the right hand of fellowship, with a thankful acknowledgment of the presence of the Lord with the church therein.'

"Behold then, brethren, the very counterpart of the lay baptism, so evidently published to denote a sovereign contempt for the authority of the administrators of the immersing rite. John Allin and two others first ordain John Hunting, and then John Hunting and the same two brethren ordain John Allin! It is even worse than a counterpart. For if the twelve Baptists could have procured one whom they considered an ordained minister, to have officiated in their case, no doubt they would have sincerely rejoiced in the opportunity. But in the present instance laymen go on to ordain, when those already regarded by them as clergymen remain inactive spectators of the ceremony, only coming forward at its close to 'testify their love and approbation of the proceedings of the church, by giving the officers chosen the right hand of fellowship, with a thankful acknowledgment of the presence of the Lord with the church therein.' I can scarcely conceive of an assault returned with more accumulated force upon the person of the assailant. There is not, indeed, an attempt to justify what is obviously no more than lay baptism. That were impossible. All that could be reasonably expected was an appeal to the now popular code of expediency, growing out of the necessity of the case. But no, not so much as this apologetic reply is made. Something more effectual is wielded. With a yet more aggravated display of all that is null and void in inception, the assailed literally storm the citadel of their enemies, and yielding without a struggle, its foundations are levelled to the ground."

"Testimony of the Early Fathers.—An article with this title, on the first page of our paper, last week, was set up for another paper, printed in the same office, and the foreman by mistake inserted it in our columns. Though we have little fear that we shall be suspected of favoring episcopacy, or that the testimony of the fathers will have much weight with our readers; yet we regret that we did not discover the mistake in time to correct it before the inside went to press.

"☞ At a late hour we received a communication signed 'R. B.,' proposing 'a *Baptist edition*' of our paper, and solely in view of the article above mentioned. We hope our brother will excuse the omission of the communication, and be satisfied with our explanation."—*American Baptist.*

"R. B."'s uneasiness is not at all surprising. The early fathers, unless their mouths are stopped, make sad work with modern sectarianism.

College in Liberia.—The enterprise contemplated in the subjoined circular is a noble one, worthy, as it appears to us, of the attention and hearty co-operation of the friends of Africa and the African race. Let a college, "on broad and generous principles," be established on the western coast of Africa, and it is impossible to estimate the good of which it may, under God, be productive. It is pleasing to behold, even in prospect, *such* a beacon, where once stood the slave factory, *lifting* itself up, a *light-house,* alike to those who traverse the trackless ocean, or pathless desert. Let Africa's legislators, rulers, counsellors, judges, missionaries, preachers, and teachers, be there educated: let religion, science, and civilization be there fostered and cherished; then, let them go forth, hand in hand, through her waste places, in all their fearful length and breadth; those waste places ere long will rejoice, and blossom as the rose.

To the Friends of the Colored Race in the United States.

The Young Men of the city of New-York, having recently organized themselves into a Society to aid the great enterprise of African colonization, have proposed, in reliance on divine aid, to commence their efforts by founding a college, on a broad and permanent basis, in Liberia. The object of this circular is to invite your attention to this subject, and respectfully to solicit your co-operation.

We believe that the time has fully arrived, when a college is demanded by the most urgent necessities of the colored race. Governor Pinney, Governor Skinner, Messrs Finley, McElroy, and Buchanan, and indeed all who have visited Liberia, unite in advising the *immediate prosecution of our enterprise.* No system of education can be complete without a college, where the higher branches of learning can be taught, and the knowledge acquired in the common schools be increased, according to circumstances, to any desirable extent. The undertaking in which we have engaged, we consider as identifying itself with the intellectual and moral elevation of Liberia, and in various ways with the cause of African colonization.

1. This undertaking is demanded by *the interests of the colony.* It is in vain to expect the colony to flourish under a system of merely common schools. Indeed, the schools themselves cannot be properly maintained without the aid of a college to supply them with teachers. The interests of education require the immediate erection of a college.

The interests of *religion* also demand it. Knowledge and religion go together. An ignorant community is prone to false views, misguided zeal, low morals, and all the concomitants of a reckless fanaticism. Especially has the African race been hitherto subject to these tendencies: and especially do they require the safeguard and balance of a good system of education.

The *agricultural, mechanical,* and *commercial* interests of Liberia also need the stimulus of enlightened mind. These branches of human industry require enterprise, perseverance, activity. The soil of Liberia, which is one of the richest in the world, has been suffered to remain almost an uncultivated and unproductive waste. The mechanical interests of the colony are in the same unpromising condition; although the eagerness of the natives for the products of manufacturing skill, would naturally have invited an attention to this branch of industry. As to commerce, too, the Liberians seem to remain content with a little petty traffic with the natives, when they might carry on a commercial intercourse with nations. All this is the natural result of the inactivity of a comparatively ignorant community. Liberia has done as much as, nay, more than could have been expected, under the circumstances. But let the colony receive the enlightening, expanding, quickening influence of education; let it be aroused to effort and enterprise, and its name will soon be known among the nations of the earth. It is capable, unquestionably, of rivalling in its productions, the cotton and sugar districts of our southern Atlantic States—of carrying on a large and lucrative traffic with the natives,—and of swelling its commerce into no little importance.

The *political* interests of the colony are inseparably and vitally connected with the great cause of education. The Africans already hold some important stations under the colonial government, which require the intelligence of educated men. After a short time—in a few years at farthest—the colonists will expect and claim the right of self government. The entire management of the colony will be transferred into their own hands. This has already been agitated; and it must and ought to be done in due time. They must have a president and his executive officers, a legislature, a judiciary, a complete organization of government. But how can ignorant men be entrusted with responsibilities like these? Unless the whole power of an efficient system of education is brought to bear upon the colony, self-government will be its ruin. It wants lawyers, judges, legislators, intelligent citizens. An unenlightened community, under the sway of rulers themselves unenlightened, would be a curse to the cause of human liberty. We wish, by our present undertaking, to aid in rescuing Liberia from the degradation of a second St Domingo. We wish to prevent a people of such physical resources and high moral expectations, from becoming a reproach to free institutions, and a scandal upon the experiment of African self government.

2. But Liberia has *relations to Africa,* which render the present enterprise one of much importance. Philanthropists and Christians are animated with the hope that civilization will extend from the colony to the whole continent. This is a reasonable hope, if the proper means for its attainment are employed. Among these means, education at Liberia is very prominent. The colony must possess within itself resources of no ordinary moral power, in order to resist the contaminations of heathenism, and to bring the surrounding tribes under healthful influences. If there is an atmosphere of intellectual and moral darkness around it, Africa will look to it in vain for illumination. In short, reflecting minds will readily perceive the necessity of our present undertaking in reference to the regeneration of Africa. Our limits prevent us from adding any thing on this point except a single idea. If Africa is to be soon disenthralled, it must be, in all probability, chiefly through the instrumentality of missionaries, who are her own children "after the flesh." Colored missionaries must go out from Liberia to explore the country, to

select stations, and to preach CHRIST to their benighted brethren. This work, from its very nature, calls for men of piety and education—of energetic and persevering enterprise in the cause of GOD—men whose minds can estimate the length and breadth of the effort, and are capable of giving a right direction to incipient missionary movements. Without a college such men cannot be obtained either from the colonists or natives. A college seems to be an indispensable institution in reference to the missionary enterprise, as connected with Africa.

3. Liberia has also important relations to *the colored population of the United States*, both free and enslaved; which relations cannot be sustained without *education.* The experiment of colonization is for the race It aims at affording an asylum for all who are suffering from oppression. It aims at rallying the race on the soil of their forefathers, under circumstances propitious to their liberty and happiness. Those who emigrate ought to feel an assurance that they shall find in Africa the privileges of learning, and all the endowments of an enlightened and civilized state of society. Liberia ought to hold out, as inducements to emigration and pledges of its benefits, intellectual and moral resources of as high an order as can be created. Without encouragements of this kind, there will always be a backwardness to emigrate on the part of the free colored population; and the masters for the same reason will be prevented from emancipating their slaves. Liberia will thus fail to exert its lawful influences upon the African population in our own country. The accessions to the colony will be feeble and tardy; and its prospects, as the asylum for an oppressed race, will be gradually abandoned.

For reasons such as these, which our limits will not allow us to enlarge upon, we have resolved to aid the cause of education in Africa, by founding a college upon its shores.

We believe that we shall not have lived in vain, if we succeed in rearing in that benighted land, such a memorial of Christian philanthropy By our love to Africa and the cause of human liberty—by our sympathies for an injured and pleading people—by our interest in the cause of GOD, and by the mercies which he has permitted us to enjoy, we are determined to build up the institutions of Liberia, and to assist in making it a blessing to the present and future generations of the children of Ethiopia.

LEWIS S H[illegible]WLETT, Esq, of Cow-Neck, has recently presented the churchwardens and vestry of Christ Church, North Hempstead, with a fine-toned bell, weighing four hundred and sixteen pounds; and we are happy to find that the tower, which has remained so many years in an unfinished state, is now about to be completed.—*Communicated.*

BISHOP WHITE—All who knew him will recognise the truth of every feature of the following sketch of him:—

"In Bishop White was signally illustrated the divine wisdom, in raising up for great emergencies great men, and in adapting them to their appropriate station. A Church was to be reformed, and Thomas Cranmer rose. A Church was to be built up, and He sent William White. In the two, as in their great trusts, there was a wonderful resemblance;* diversified, however, as was called for by the several times and purposes for which they were provided. To the great task to which he was divinely sent, Bishop White brought *a sound and discriminating mind.* Never was there more occasion for it. A new order of things was to exist. "The Church of England, to which the Protestant Episcopal Church is indebted, under GOD, for her first foundation, and a long continuance of nursing care and protection," was to cease, by the change of her political relations, her care and charge over the rising States. The Church, as a pure branch of that which JESUS planted, and apostles tended, and holy martyrs watered with their blood, was to be preserved in her integrity, and purity, and beauty. And yet nothing was to be done that should unnecessarily provoke the popular suspicion. A Church, so long established that her union with the civil institutions of the country had come to be regarded as essential to her character, if not to her existence, was to be severed from all hold upon the government, and stand, self-poised, upon her primitive integrity. The episcopacy was to be sought from a Church which could not act but with consent of parliament, and but a few years after the jurisdiction of that body was thrown off, and its power repelled; and yet was not to be received on any terms which should imply, however faintly, dependence or subjection. Surely there needed for these things a keen, cool, steady, prudent, and sagacious mind, comprehensive in its range, largely forecasting, and discriminating well. The result proves, ourselves are grateful witnesses, how fully and completely all these were supplied in him.

"But there needed for a work so difficult and so peculiar *profound and various learning.* And he brought that, too. The Church rests on authority. That which is old in her is therefore true. The new is false—at least, superfluous. To decide each question wisely, the appeal is constantly to Scripture and to ancient authors—to Scripture as the only rule of faith and practice, and to the pious writers of the first three centuries, as witnesses to the reception and interpretation of the sacred record in their time. Of Thomas Cranmer it was said, that 'he was a most profound learned man in divinity, as also in the civil and canon laws.' And in regard to one single controverted point, the holy eucharist, that 'there was no book either of the ancient or modern writers which he had not noted with his own hand in the most remarkable places—no councils, canons, decrees of popes, which he had not read and well considered.' And of this character, and of like comprehension, was the learning of our senior bishop—from whose deep, copious stores,† he continued to his last days to edify the Church, whose infancy he watched and tended; pouring it out as freely as men pour out water, and with as much simplicity, not only through the press, but from his high seat in her councils, and in the freedom of his daily and delightful conversation. To him we all repaired for information, for advice, for guidance. In him we always found it—the wisdom of a philosophic sage, the meekness of an evangelic saint.

"In the exercise of his sound mind and various wisdom, there was in Bishop White *an unusual mixture of firmness and moderation*—the latter sometimes seeming so predominant as to create the impression that the former was defective But it only seemed so. His moderation, so far from being inconsistent with the most unwavering firmness, was its ground-work and its sanction. He was moderate that he might be firm. He was firm, because he had been moderate He was slow to establish a decision. He claimed nothing for it that he could honestly concede. He yielded sometimes that which it did seem that he ought to have maintained. But when he had decided, there was an end of all concession; and he went on to the point on which his eye was fixed, with a steadiness of purpose which was never known to tire, and which none who knew him ever dreamed would falter. Who does not see how admirably fitted for his day and generation this unusual blending of opposing elements of character? The fiery zeal of Luther would have broken up and scattered to the winds the frail remainder of the struggling Church. The cool, collected, cautious, but determined energy of White, gathered every fragment up, set it in the most appropriate posture, turned it to the best purpose, and with GOD to bless him, prepared the way for that magnificent result which he was spared to see, and then, like holy Simeon, to 'depart in peace.'

"*Patient energy*, therefore, may be regarded as the great characteristic of our great departed Bishop. Had he been only patient, his life, long as it was, had never been sufficient for his work. Had he possessed superior energy, but failed in patience, he would have marred it in a thousand ways, and failed at last. 'As it was,' to quote the language of the last biographer of his great parallel, illustrious Cranmer, 'the unimpassioned sedateness of his nature achieved, in a considerable measure for him, what the momentum of a more energetic character sometimes fails to accomplish. It enabled him to go forward against all impediments with a moderate, even an incessant pressure. The hindrances might frequently be powerful enough to stop him. But they never could exhaust his patience. The moment they were removed or relaxed, the pressure was still in action to carry him forward again.'

There resulted from this peculiar temperament, *a singular and beautiful equanimity.* He never lost the balance of his mind. Rarely was he for a moment discomposed. He was the same in all conditions, and through all vicissitudes Calm, self-possessed, and self-controlled, at the last General Convention, when he sat the honored head of a house composed of fourteen bishops, as when he was but one of two.‡ Calm, self-possessed, and self controlled, in his paternal administration of a Church which numbers more than eight hundred clergymen, as when he was himself her single minister in that whole diocese which numbers eighty now.

In Bishop White, these traits of rare and real greatness were set off by *childlike simplicity, singular meekness, uniform urbanity, comprehensive charity.* Never was a man that seemed to know so little of the evil that is in the world—never one that was more slow to imagine in others what he felt so little of in his own heart. There was in this simplicity of heart great power. 'The guileless man,' says a modern and most admirable writer, 'has a simple boldness and a princely heart: he overcomes dangers which others shrink from, merely because they are no dangers to him; and thus he often gains even worldly advantages by his straightforwardness, which the most crafty persons cannot gain, though they risk their souls for them.' 'Guileless persons,' says the same writer, 'are most of all men skilful in shaming and silencing the wicked—for they do not argue, but take things for granted in so natural a way, that they throw the sinner back into the recollection of those times of his youth, when he was free from sin, and thought as they do now; and none but very hardened men can resist this sort of appeal.' But the great charm of Bishop White was that unconsciousness of his own true importance, which was the dictate of his singular meekness. Nothing so pained him as the very suspicion of adulation. Of nothing was he so little sensible as of his own rare excellence and surpassing influence. While a whole communion sat delighted at his feet, to learn from his wisdom, and to inhale the odor of his sanctity, he might himself have been supposed that little child, which JESUS took, and sat in the midst of his contentious disciples, and said, 'Of such is the kingdom of heaven.' So constituted, it will be readily believed, that he was always the most attractive of men. With the great he had nothing to contest—for, though he knew it not, he was greater than they all. To the humble, such was his unconscious and habitual condescension, that their self-respect was reassured and strengthened in his presence Cheerful and contented himself, he was the cause of cheerfulness and contentment to all. The old revered, the young admired, the little children loved him His house, as became a Christian bishop's, was the abode of the most generous hospitality. His well known seat, the same for fifty years, was the resort of all who loved to hear the words of wisdom from the lips of piety. When the ear heard him then it blessed him, and when the eye saw him it gave witness to him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy."—*Bishop Doane's Sermon Commemorative of Bishop White.*

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* It would be curious and instructive to trace the parallel between these two great men. A bird's eye glance at the table of contents of Strype's "Memorials of Cranmer" presents the following unquestionable points of resemblance. They are scattered here and there through the last nine chapters,—his temperance of nature—his carriage toward his enemies—stout in GOD's cause—his hospitality—his learning very profound—an excellent bishop—affected not his high styles—a great scripturist—humble and condescending—peaceable and mild.

† Bishop White never ceased to be a student. His mornings, until two weeks before he died, were uniformly devoted to study; nor did he confine his hours of study to the morning. He was, as he might well be, an earnest advocate for a learned clergy—above all, for a learned Episcopacy.

‡ This occurred twice—at the General Convention at Baltimore, in 1808, when Bishops White and Claggett were present; and at that at New Haven, in 1811, when only Bishops White and Jarvis attended. At the triennial Convention in 1789, Bishop White alone was present. But the Convention was not then distributed into two houses.

PROFESSOR WHITTINGHAM'S ADDRESS.—Were it necessary, we would call the attention of our readers to the excellent address on our first page. It will amply repay a careful perusal.

From the Missionary.

A PASTOR TAKEN FROM HIS FLOCK.—While the wound in our hearts, at the bereavement of our venerated senior, is yet fresh and bleeding, we are visited with "sorrow upon sorrow," in the sudden, and, to our poor wisdom, the untimely, bereavement of one of the presbyters of this diocese, highest in the respect, and most endeared to the affections of us all. The excellent and exemplary rector of St. Mark's Church, Orange, N J, the Rev. Benjamin Holmes, is no more. He ceased to be mortal, at five o'clock in the morning of Thursday, August 4. Blessed be GOD, we sorrow not for him as they who have no hope! He was 'a good man, full of faith and of the HOLY GHOST." He was a faithful shepherd, and has gone to rest with GOD. To his afflicted family, to his bereaved flock, to the diocese of which he was a pillar and an ornament, to the bishop, whose highest confidence not one of all his presbyters enjoyed or deserved to enjoy, more fully,—it is indeed a mournful dispensation. To him, it is eternal "gain" Of his devotion as a missionary, of his assiduity as a parish priest, of his fidelity and prudence as a counsellor of the Church, in her Standing Committee, and in the Diocesan and General Conventions, another occasion will be more fit to speak. All that we can now add is the record, from the pen of an eye-witness, of his peaceful and most comfortable death—prompting insensibly the prayer, may we die the death of the righteous, and may our last end be like his! The simple and affecting statement which we subjoin is from a letter to the bishop, dated August 4, 1836.

"I wrote yesterday, informing you that the Rev. Mr. Holmes was seriously ill. It was then thought that he was dangerous, but no one anticipated his end to be so near. He is dead. Since Sunday last his symptoms have gradually changed for the worse, but no anxious alarm was occasioned until Tuesday, when letters were despatched to the absent members of his family. On that day a consultation of physicians was held. The case appeared so anomalous that they were at a loss how to act, and little was done except the application of leeches. A copious discharge of blood weakened him, he gradually failed until 5 A. M. this day, when with peaceful serenity he gently breathed his last. His fever rose very high, yet the immediate cause of his death was the affection of his face and throat, which by some morbid action on the brain, destroyed the springs of life.

"He met the last enemy of man unappalled. His circumspection and prudence, the characteristics of his life, were strong in the hour of death; for he was reserved in his remarks; not that he was insensible of his situation, but that he might spare the feelings of his friends He did not directly speak of his last end, but from casual expressions it was evident that he anticipated a speedy departure His house was set in order, so that he had no hasty preparation to make either in things spiritual or things temporal. From the few observations that his disease allowed him to make, his thoughts appeared to dwell on the mercies of GOD, in granting him so many comforts, and thereby smoothing his dying pillow. Ofttimes they ascended on the wings of prayer, as the clasped hands and the brightening, elevated eye distinctly told. When not under the stupifying effects of his disease he desired prayers to be said in his chamber. Upon my approaching his bed-side a few hours before his lamented exit, he requested 'the Visitation office' to be used. He joined in it with an audible voice; and what was remarkable, kept up his attention to the end, during a space much longer than his ordinary intervals of consciousness As his weakness increased, those intervals diminished. At length, upon being roused for the purpose of taking medicine, he said, 'It is too late.' These were his last words. He continued during the night in a kind of stupor, which to him was the harbinger of death. As the sun arose, his spirit gently winged its flight to the mansions of rest.

"To-morrow, at 3 P. M, by order of the vestry, his remains are to be deposited within the walls of St. Mark's, his own enduring monument. They were desirous of having you here to officiate, but the Committee of arrangements found that it would be impracticable, and invited Mr. Henderson. The family bear up under this dispensation of Providence with Christian fortitude. I have scarcely ever witnessed more composure in the house of mourning. Their earthly stay and comfort is snatched away, and they put their trust in GOD"

Since the above was in type, we have received a letter from Orange, a part of which we subjoin, with the appropriate and well-merited resolutions of the clergy assembled to pay the last tribute to the beloved dead. How solemn the reminiscence, that "in the midst of life we are in death!" How urgent the exhortation, "Be ye also ready, for in such an hour as ye know not, the Son of man cometh!" How consoling the assurance, in regard to him who has been called home, "Blessed is that servant, whom the LORD, when he cometh, shall find watching."

"The last sad rites are now performed over the cold remains of our pastor. His funeral was attended by a large concourse of people, both from Orange and the neighboring towns. A large number of clergy were present. The vestries of St. Mark's, Orange, and St. Peter's, Morristown, attended as mourners. The deep solemnity of all present showed the respect with which he was regarded by all classes of citizens. The Rev. Mr. Henderson performed the burial service, and the Rev Professor Whittingham, of New York, addressed the assembly. His appeal to the congregation drew tears from every eye. The body was deposited within the church, there to repose until the earth gives up her dead. The church itself is his monument—what could be more becoming? What more enduring? What better suited to his character?

"On the next Sunday, August 7, the Rev. Mr. Henderson preached a funeral sermon to the afflicted congregation. His theme was, 'Let me die the death of the righteous, and let my last end be like his.' After giving the character of the righteous, both in life and death, he gave that character a living form by calling their late rector from the tomb, and presenting him before them, just as he always appeared, the meek, simple, humble, devoted servant of GOD. Need I add, that such a faithful description, to which every one could respond, called forth the sympathetic feelings of the people? A funeral sermon was also pronounced in the Presbyterian church of this town."

The clergy attending the funeral of the Rev. Benjamin Holmes, at St. Mark's Church, Orange, August 5, 1836, assembled immediately after the performance of the burial service. Present, the Rev Messrs Ward, Henderson, Davies, Moore, Warner, Kip, and Williams, of New Jersey; the Rev. Messrs. Whittingham, Peters, Walker, and Ranney, of New York; and the Rev. A. S. Colton, of Pennsylvania.

Mr. Ward was called to the chair, and Mr Williams appointed Secretary

On motion of Mr. Whittingham, a Committee of three, consisting of Messrs. Ward, Henderson, and Walker, was appointed to draft resolutions, expressive of the feelings of this meeting at their sudden bereavement.

The Committee forthwith reported the following preamble and resolutions, which were unanimously adopted:—

"Whereas it has pleased ALMIGHTY GOD, in his unsearchable wisdom, to remove from the scene of his earthly labors, our dear brother, Benjamin Holmes, therefore

"*Resolved* 1. That while we submit with resignation to the counsels of Him with whom are the issues of life and death, we most sincerely condole with the bereaved consort, the aged surviving parent, and the brother and sister of the deceased, in their affliction, and humbly beseech ALMIGHTY GOD to take them under his holy keeping, and to support them with the wholesome strength of his right hand, under this afflicting dispensation of his providence

"2. That while we remember with gratitude to GOD, the consistent and Christian example of our departed brother, his pure and holy walk with GOD, his pastoral fidelity, his enlightened and firm attachment to 'the Gospel in the Church,' and his assiduous labors for its prosperity; we sincerely condole with the people of his charge, who by this bereavement are deprived of so faithful a pastor, and humbly pray ALMIGHTY GOD to raise up to them a pastor who shall feed them with the bread of life.

"3d. That we sympathize with the members of the Standing Committee, of which body he was a faithful and efficient member,—with the Associate Alumni of the General Theological Seminary, in whose good, and for the spread of the Gospel, he was heartily engaged,—and with the diocese to which he belonged, in the loss which they have sustained in his premature death.

"4th. That in the premature death of our beloved brother, we feel that a solemn call is made upon us, to a greater fidelity in the discharge of the duties of our office, and we beseech ALMIGHTY GOD to prepare us, by his grace, that we, having our loins girt, and our lamps burning, may be ever ready for the coming of our LORD.

"5th. That a copy of the above resolutions be transmitted to the family of the deceased, to the vestry of St Mark's Church, to the Secretary of the Associate Alumni, to the Standing Committee of the diocese, and to the Missionary, for publication.

"Attest, JAMES A WILLIAMS, *Secretary.*
"*Orange, August* 5, 1836."

As our paper is going to press, we receive the resolutions which follow from the vestry of St. Peter's Church Morristown, of which the Rev. Mr. Holmes was the founder and first rector. Apart from the debt due to departed worth, such tributes have inestimable value for the testimony which they bear to the beauty and value of Christian excellence and pastoral fidelity Seldom has the world a fairer specimen of their delightful union than in the beloved friend, over whose early grave so many tears are shed.

At a meeting of the rector, wardens, and vestry of St. Peter's Church, Morristown, New Jersey, held in the church, on Sunday, August 7, 1836, the following preamble and resolutions were unanimously adopted.

"The vestry of St. Peter's Church, having received intelligence of the death of the Rev. Benjamin Holmes, rector of St. Mark's Church, Orange, sincerely participating in the general sorrow which must be felt wheresoever this departed servant of CHRIST was known, and particularly sympathizing with his family, relatives, and the church of which he was rector, in the bereavement they have sustained—it is therefore

Resolved, That it having thus pleased ALMIGHTY GOD, in his wise providence, to take out of this world one who was the founder and first rector of this church, we regard it as a duty thus publicly to record our testimony to the affectionate fidelity, unwearied diligence, and watchful care of the souls committed to his charge, which always characterized his ministry among us.

"*Resolved*, That as a mark of the sincere affection with which we regarded him during life, and the deep sorrow we now feel for his loss, this church be clothed with suitable mourning for the space of two months.

"*Resolved*, That copies of these resolutions, signed by the rector and secretary of the vestry, be transmitted to the family of the deceased, and to the vestry of St. Mark's Church, Orange; and that they be published in the Missionary, and in the paper printed in this town."

"WILLIAM I. KIPP, *Rector.*
"HENRY A. FORD, *Secretary*"

TENTH ANNUAL REPORT OF THE GENERAL SUNDAY SCHOOL UNION.

Concluded from our last, page 1127.

ORIGINAL WORKS.

At the last meeting of the Board of Managers, a resolution was passed authorizing the Executive Committee to purchase the manuscripts of such original works as might answer for the purposes of the Union. The consequence of this measure has been, the Committee trust, the securing the services of a writer who has talents eminently adapted to the preparing of books for Sunday school libraries To this source we are indebted for the valuable little work, entitled the "Wonders of the Deep." From the same author another manuscript has been received, and which, it is hoped, will soon be ready for publication. This resolution has also been the means of adding another very useful work to our list of publications by another hand. Its title is, "Conversations on the Lives and Writings of the Evangelists and Apostles," and which will answer the double purpose of a library book and a book of instruction.

BIBLE QUESTIONS.

The Committee are aware of the great desire that has been for a long time manifested for a set of Bible Questions. It is with unfeigned regret they are compelled to announce to the Board that this important measure has not yet been fully accomplished. Of the different sets sent in, none have been considered sufficiently adapted to the purpose to authorize their adoption by the Committee.

With regard to the Sunday school

STATISTICS

of our Church, or even of our Union, the Committee are unable to furnish any satisfactory account. For this omission, the conductors of Sunday schools that have not found it convenient to notice the request made to them to forward the reports of their respective schools, will be able to assign a reason.

PERIODICALS.

The two periodicals issued by the Union have had extended to them an increased patronage during the past year. Of the Children's Magazine, eight thousand are now published monthly, being five hundred more than were reported last year. Of the Sunday School Visiter, two thousand two hundred and fifty are published. In the number of its subscribers there is an excess of two hundred and twenty-six over its number at the date of the last report. The Committee hope they will be excused for bespeaking for each of these periodicals a continued and much increased patronage. They desire it may be borne in mind that every subscription to either of them, will be so much *revenue* to the institution. And when the low price at which they are furnished is considered, they respectfully beg leave to ask, Cannot every family connected with our Church afford to take at least, one copy of each? The Committee believe that if all who could, would become subscribers to these works, they would bring in a sufficient income to defray a large part of the expenses of the office.

The grand total of all the publications of the Union during the year that has just closed, amounts to three hundred and twenty-six thousand three hundred and thirty copies, being an excess of more than one hundred thousand over what were issued during the previous year. Of stereotype plates, the society now possess thirteen thousand seven hundred and eight pages.

BUSINESS AGENT.

The Board were advised at its last meeting of the appointment of Mr. Floyd Smith as Business Agent, to have charge, under the direction of the Committee of Publication and Sales, of the various departments of business connected with the establishment. This arrangement has been found to be productive of much good But the Committee regret to state, they were some months since deprived of the valuable services of that gentleman, he having returned to his former mercantile pursuits His place, however, has been, though without any formal appointment to the office, ably, and to the entire satisfaction of the Committee, filled by Mr. Louis Sherman, who had been for nearly three years connected with the institution, is perfectly acquainted with all its affairs, and takes a deep interest in its prosperity.

From this brief statement, and the Treasurer's report accompanying it, the Board, the Committee think, cannot but unite with them in expressions of fervent gratitude to the Giver of all good for the measure of prosperity with which it has pleased Him to bless the institution Had all the PLEDGES, given at different times to it, been *redeemed*, the Committee would be able to state in this report, it was entirely disencumbered of debt They make this remark not in the way of complaint, or with a view to induce any one to choose any other than the time most convenient to himself in which to meet his engagement, but because many who thus pledged themselves, did so on "condition that the sum of ten thousand dollars should be paid, or secured to be paid to the Union, within the year 1835," and it, therefore, becomes their duty to make known the fact that the condition was complied with.

CAPITAL.

But the Committee must be excused for adding, that merely to discharge the debt of the Union, and not to provide it with a capital, with the means of paying for its stereotype plates as fast as they are moulded, would be, while its stock is as small as it is at present, only to leave it in a condition which must, if it increase its business to any respectable extent, subject it to the necessity of again incurring debt. The profits of the office, at present, do no more than meet the unavoidable expenses of the office, such as rent, insurance, salaries, &c., &c. It has at present no means within itself of multiplying its stock. But that its stock must be multiplied, will be evident, the Committee think, to every person There is not, by any means, a sufficient variety of books in the Depository, even when our purchased works are added to our own publications, to meet the present wants of the Church. These wants are constantly increasing; the Church, GOD be praised for it, is every where extending herself; Sunday schools are fast multiplying. And shall we not exert ourselves to provide for the young, the young of our "own household of faith," the books suitable for them? Or shall we let them seek elsewhere for food for their continually craving minds? There will be no difference, the Committee are of opinion, as to the answer these questions will receive from all who regard the Church as the Redeemer's own appointed fold, and who are desirous his lambs should grow up in it, prepared to be hereafter gathered to his own gracious bosom.

It has been on a former occasion observed, that the Institution can never be considered as fairly stocked, until it have the stereotype plates (all paid for) of at least five hundred different kinds of library books. Fifteen thousand dollars is the least sum the Committee dare name as sufficient to constitute a capital by which the business of the Institution may be carried on with any thing like tolerable success.

Another thing the Committee beg may be taken into consideration. It is, that the Institution, in consequence of the advance that has so generally taken place in every department of business, will be subjected to greater expenses than it hitherto has had to encounter. It will be obliged to pay for the simple article of rent, more than quadruple of what it has paid in years past. Nor must it be forgotten, that the purchase of manuscripts of original works will also contribute very much to increase the expenditures of the Society. The Committee, however, entertain no fears that the necessary aid to enable them to keep up and to extend the operations of which they have the charge, will be withheld. So many of our fathers in the Church, our most distinguished presbyters, our talented and devoted laymen, having, as has been already stated, not only by their words, but by their deeds, proclaimed to the whole Church that the Sunday School Union is worthy of its confidence and patronage, and ought to be sustained, the Committee are strongly encouraged to exert themselves more vigorously than ever in measures to extend the business, and consequently the usefulness, of the Society. These having generously come forward, and by their pledges virtually relieved it of the debt with which it was encumbered; and the congregations before whom the subject has already been brought, having not been indifferent to the high and generous examples set before them, the Committee believe the same noble spirit will continue to show itself. And *should* this be the case—should equal liberality be manifested for a few years to come, by those who have as yet done nothing, or but little for the Society, it *would* be placed beyond the reach of ordinary contingencies—be found fully adequate to the supplying of the Church with all the means necessary for the religious instruction of its young members; while those who have patronized it, would have, it is not doubted, the rich satisfaction of knowing that it is among the most successful auxiliaries employed by the Church, in her warfare against the heresies, the errors, and the sins with which the world is overspread. Who then, in conclusion the Committee respectfully inquire, will not do what he can to aid them in the work that has been assigned them? Who will not regard our Sunday School Union as entitled to as large a portion of what the LORD may enable and dispose them to bestow upon benevolent objects, as any of the other institutions of the Church? Destined, the Committee conceive, to fill our theological seminaries—to supply our missionary ranks—to crowd our altars with pious worshippers—to occupy our places in the sanctuary, when our own heads will be laid low in the grave—the Committee solicit for it, from every friend of religion, a true affection, fervent prayers, generous contributions. They will endeavor themselves not to forget—they hope others will not forget—the injunction, the entreaty of the great Shepherd and Bishop of our souls, *Lovest* thou me? FEED MY LAMBS.

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Twelfth Sunday after Trinity, August 21, Oswego; 22, Fulton; Festival of St. Bartholomew the Apostle, Wednesday, 24, Moravia; 25, Homer, ordination A. M., confirmation P. M.; 26, M'Lean; 27, Aurora, consecration A. M., confirmation P. M.

Thirteenth Sunday after Trinity, Aug. 28, Waterloo; 29, Canandaigua; 30, Allen's Hill; 31, Penfield; Sept. 1, Rochester, A. M. Grace Church, institution P. M. St. Luke's Church;* 2, Avon; 3, Genesee.

Fourteenth Sunday after Trinity, September 4, Mount Morris; 5, Dansville; 6, Wethersfield; 7, Warsaw; 8, Sheldon, ordination A. M., confirmation P. M; 9, Le Roy. 5 P. M.; 10, Batavia, consecration A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 11, Darien; 12, Newstead; 13, Medina, consecration A. M, confirmation P. M.; 14, Grace Church, Lockport;* 15, Lewiston, A. M.; Buffaloe, 7 P. M.; Saturday, 17, Fredonia, consecration A. M., confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday, 21, Ellicottville, ordination A. M., confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A. M., confirmation P. M.; 26, Penn-Yan, consecration A. M, confirmation P M.; 27, Hector, consecration A. M, confirmation P. M.; 28, Johnson's Settlement; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M.; 30, Candor, consecration A. M., confirmation P. M.; Oct. 1, Binghamton.

NOTICES.

THE Church public generally are respectfully notified that the depositories of the Protestant Episcopal Press, and General Protestant Episcopal Sunday School Union, will be removed from their present location, No. 46 Lumber-street, to No. 28 Ann-street, New York, by the 1st of September next, where all communications are requested from that date to be addressed to LOUIS SHERMAN, *Agent.*

New York, August 8, 1836.

⁂ The Church periodicals throughout the United States are desired to notice the above.

Protestant Episcopal Free Church, Euterpean Hall,
410 *Broadway, near Canal-street.*

THIS church now being organized under the charge of the Rev. William Richmond, will be open for public worship every Sunday at half-past ten o'clock in the morning, at half-past three in the afternoon, and half-past seven in the evening.

CHRIST CHURCH, NORTH HEMPSTEAD.

THE ladies' fair, in aid of the funds of this church, will be held in the school-room adjoining the parsonage house, on Wednesday, the 24th instant. The friends of the Church are generally invited to attend, and to encourage by their presence the kind exertions of the members of this society.

OBITUARY.

DIED, at East Haddam, Connecticut, of the consumption, on the morning of the 10th instant, Mrs. Sarah M'Craken, consort of Mr John M'Craken, of New York, aged 44. This afflictive dispensation of Providence is peculiarly calculated to awaken our Christian sympathy. In delicate health, Mrs. M'C. had but a few weeks before resorted to this place for the benefit of the pure and invigorating air of the country, and in the fondly cherished hope of being soon restored to her home with renovated health and strength. But, alas! her disease was too firmly seated. Though favored with every attention which kindness and sympathy could bestow; and residing in the family of a kind and attentive physician; no human aid,—no offices of kindness, could stay the ravages of this fell disease—this *sure minister of death!* Its ravages were rapid; its work was short. She has fallen its victim; but "that life is long which answers life's great end;" and we trust she was ripe for immortality. She has died in "the communion of the catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with GOD, and in charity with the world." The burial service was performed by the Rev. Stephen Beach, of the Protestant Episcopal Church, and an impressive and consolatory discourse preached from Job xiv. 1.

Her remains, followed by her bereaved husband, and her three small children, who were pupils of the academic school in that town; accompanied also by the principal of the school and his lady, the physician, in whose family she had resided, and his lady, as mourners;—were consigned to the earth in the Presbyterian church-yard, in the afternoon of the 11th instant,

"And the tears of strangers watered her grave."

ACKNOWLEDGMENTS.

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

THE subscriber, Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1836. *Missionary Disposable Fund.*

July 20. Received collection made in —— Church, Greensburgh, Westchester County, $10 80.

July 22. Received collection made in Christ Church, Hudson, 35 00.

July 22. Received interest due 1st July on a bond of the Lexington and Ohio Railroad Company for five thousand dollars, to be assigned to the Society, for the purpose of supporting a missionary, or missionaries, in the northern and western parts of the State of New York 150 00.

August 3. Received collection made in Christ Church, Morristown, 9 00. Whole amount, $204 80

BENJAMIN M. BROWN, *Treasurer.*

August 17, 1836.

GENERAL THEOLOGICAL SEMINARY LIBRARY.

THE Librarian of the General Theological Seminary gratefully acknowledges the following donations to the Library:—

From the Rev. Dr. Lamb, of Cambridge, England, through the Rev. William H. Delancy, D. D.: Lamb's Historical Account of the Thirty-nine Articles, from 1553 to 1571, with exact copies of the Latin and English manuscripts, fac similes, &c., 4to., Cambridge, 1829.

From the Rev. C. W. Le Bas, of the East India College, England: Le Bas' Life of Wiclif, 1 vol., 12mo., London, 1832; Le Bas' Life of Cranmer, 2 vols., 12mo, London, 1833; Le Bas' Life of Jewel, 1 vol., 12mo., London, 1835; Le Bas' Life of Laud, 1 vol., 12mo., London, 1836; Le Bas' Life of Bishop Middleton, 2 vols., 8vo., London, 1831; Le Bas' Sermons, 3 vols, 8vo. London, 1834; Le Bas' Considerations on Miracles, 1 vol., 12mo, London, 1828; Le Bas' Review of the Life and Character of Lord Byron, 12mo., London, 1833.

From the Rev Hugh James Rose, England, through Edward A. Newton, Esq: Hottingeri Historia Orientalis, 4to., Tiguri, 1660; Buxtorfii Thesaurus Grammaticus Linguæ Sanctæ, 12mo., Basileæ, 1629; Ewald's Grammar of the Hebrew Language, translated by John Nicholson, 8vo., London, 1836 Mitchell's Acharnenses of Aristophanes, 8vo., London, 1835; Mitchell's Wasps of Aristophanes, 8vo., London, 1835.

From the Rev. William Dansey, of Donhead St. Andrew, Wilts, England, through Edward A. Newton, Esq.: Dansey's Horæ D[illegible]canicæ Rurales, 2 vols., 4to., London, 1835.

W. R. WHITTINGHAM, *Librarian.*

New-York, August 9, 1836.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

THE Subscriber, as Agent of the General Protestant Episcopal Sunday School Union, acknowledges the receipt of a donation of one hundred dollars from the Rt. Rev. Bishop M'Coskry, toward liquidating the present debt of this institution LOUIS SHERMAN, Agent.

August 18, 1836. 28 Ann-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 18th, from the following persons, viz.

D. Adams—James Sunderland—Henry Hoit—Rev. L. T. Bennet, *with remit.*—Rev. D. H. Short, *with remit.*—Rev. Alvah Guion, *with remit.*—G. Stevens—C. S. Hawks—F. Punderson—Rev. R. Metcalf, *with remit.*—Rev. S. Seabury—Dr. C. Stuyvesant—Postmaster, Warren court-house, Ill., *with remit.*—Postmaster, Auburn—White & Newell—A. E. Miller—R. P. Williams.

Received by the Gen. Prot. Episc. S. S. Union.

Thomas Latimer, *with remit.*—Rev. Wm. Shelton—Rev. Thomas Smith, *with remit.*—Miss M. Coxe.

From the London Christian Observer.

The Dying Child.

"Sweet mother, I seem gentle music to hear."
"'Tis but fancy, my child; turn to slumber again."
"Nay, surely 'tis music; hark, mother! tis near,
It floats round my couch with its gladdening strain."

"'Tis but fancy, my child; let me moisten thy lips;
These breezes will temper thy feverish brow:
Some bee buzzes by as its nectar it sips;
'Tis nothing, my child; thou wilt rest better now."

"Then, 'tis nothing, dear mother; and yet sure 'tis sweet;
It comforts my soul, for it whispers of bliss;
Were I dying, and angels my spirit would greet,
They could not bring welcomer music than this.

And do you not hear it? and do you not see
Yon seraph that beckons me hence to the sky?
Perhaps, dearest mother, 'tis sent but to me;
May I go if it calls? may I yield it reply?"

Gentle babe, I came for thee;
I did come to bear thee home,
Far from mortal agony;
Come, then, gentle infant, come.

Cool'd shall be that fervid cheek,
Every tear be wiped away;
Ere the orient morning break
Thou shalt be in endless day.

Yes, meek babe, 't was I that sang;
Heavenly anthems thou didst hear;
Strains to soothe thy dying pang,
Hymns thy parting soul to cheer.

Tell her, on whose tender breast
Soft reclines thy fainting head,
Thou shalt shortly be at rest—
Say not, numbered with the dead.

No; while o'er thy mouldering dust
Falls the tear of earthly love,
Thou shalt live amidst the just,
Brighter life in heaven above.

Bid her, then, sweet babe, rejoice,
That to her the boon is given,
To resign, at Jesus' voice,
One more cherub-saint to heaven.

And should Heaven's benign decree
'Whelm her bosom with despair,
Bid her thither follow thee;
Tell her she shall meet thee there.

Breathe her now a soft farewell;
Whisper, sinking on her breast,
There is joy when angels tell
Heaven hath gain'd another guest.

And on earth shall joy not be,
When to yon fair world of light,
Freed from sin, from sorrow free,
Eld or infant wings its flight?

Doth thy saintly mother weep,
As her kiss imprints thy brow?
See—she thinks those eyelids sleep;—
Rescued babe, where art thou now?

Far we have outstripp'd the sun,
Yonder fades the last bright star;
Hark! the prelude has begun!
Dost thou now know where we are?

Take thy harp; for sweetest strain
Glads the everlasting hymn,
When earth's wo-worn, ransom'd train
Voice to heaven's own cherubim.

Still she weeps! but could she tell
How thou strik'st those golden wires;
Could she hear thy harpings swell
The jubilance of heavenly lyres;

Though some tear-drop still might fall—
For to weep man's race is born—
Blending smiles would gild the pall
Where those eyelids wait the morn.

Now she smiles! her brow is calm!
Yet, earth-veiled, she doth not know
Angel guest hath strew'd this balm,
Sent to minister below.

Still methinks I see her pale!
Has she meekly Heaven forgiven?
Oh! might we but burst the veil,
Soon would heal that bosom riven.

Yet 't will soon be rent; and then,
Robed with joy, and deck'd with palms,
Mother, wouldst thou take again
Thy loved babe from Jesus' arms?

S. C. W.

From the Eclectic Review.

MEMOIRS OF TYNDALE.

William Tyndale was born, as nearly as can be ascertained, in the year 1477,* at Hunt's Court, Nibley, Gloucestershire. His grandfather was Hugh, Baron de Tyndale, of Langley Castle, Northumberland; who, having escaped from the field of battle, when the Yorkists were overcome by the Lancastrians, sought refuge in Gloucestershire, under the assumed name of Hytchins or Hutchins, and afterward married the heiress of Hunt's Court. This property descended to his son John, who had three sons: the eldest became an eminent London merchant; William, the second, was bred to the Church; of the third it is only known, that his granddaughter, Lydia Tyndale, married, in 1646, the celebrated Quaker, John Roberts, of Siddington, near Cirencester, who, with his son, suffered severe persecution for his conscientious adherence to the religious principles of the Friends. The concealed baron had, before his death, declared his right name, and bequeathed it to his children; but the *alias* of Hutchins continued to attach to his descendants, and the reformer is often referred to under this name.

At a very early age, William Tyndale was sent to Magdalen Hall, Oxford, "first called Grammar Hall, from the attention paid there to classical learning." There he continued till he had grown up to a proficiency "in the knowledge of tongues and other liberal arts, as specially in the knowledge of the Scriptures, whereunto," adds Fox, "his mind was singularly addicted, insomuch that he (while living in Magdalen Hall) read greedily to certain students and fellows of Magdalen College, some parcel of divinity, instructing them in the knowledge and truth of the Scriptures." The period at which Tyndale entered upon his career, was most auspicious to the interests of learning. The fall of Constantinople, in 1453, had scattered the learned Greeks of the Eastern empire over western Europe, and some of them now began to find their way to this country. In the very college in which Tyndale afterward received his education, Cornelius Vitellius, a learned Italian, first taught the Greek and Roman classics; and Linacre and Grocyn, so highly extolled by Erasmus, also taught within its walls. The learned Batavian, at thirty years of age, repaired to Oxford, to improve his knowledge of Greek under these professors; and writing to a friend in Italy in December, 1497, he states that, for deep, accurate, true old Greek and Latin learning, he had no occasion to visit Italy. Tyndale was by ten years the junior of Erasmus; but they must have been pursuing their studies at Oxford at the same period, and could not but become known to each other. How far this acquaintance contributed to open Tyndale's mind to the new opinions of the Reformation, we can only conjecture. It is certain, that having become familiar with the writings of Erasmus and Luther, he made no secret of his sentiments; and Mr. Anderson, we know not upon what ground, supposes that he "soon found it unsafe to remain any longer" at Oxford. It is more probable, that, having taken his degree, he removed to Cambridge, to avail himself of the advantages of its theological schools; and there, we are told, he became "well ripened in God's word." It was at Cambridge, according to the accounts before us, that he formed an intimate friendship, uninterrupted till death, with John Frith, a student much younger than himself, but of extraordinary attainments and fervent piety. Frith, however, if born in 1503, instead of being only three years younger than Tyndale, as Mr. Anderson supposes, was six-and-twenty years his junior. That they could not have been contemporaries at Cambridge, is certain; for, the year before Frith was born, Tyndale received ordination at the conventual church of St. Bartholomew in Smithfield; and having taken the vows, he became a brother of the monastery of Greenwich in 1508. On the title-page of a small folio, printed in the year 1495, (*Sermones de Herolt,*) in the library of St. Paul's Cathedral, has been detected a memorandum in Latin, which attests this fact, and fixes the date: "Charitably pray for the soul of John Tyndale, who gave this book to the monastery of Greenwich of the observance of the minor brothers, on the day that brother William, his son, made his profession in the year 1508." At this time Tyndale must have been thirty years of age. Frith first became acquainted with Tyndale about 1523, or 1525, probably in London: and through his instrumentality, according to the testimony of Fox, that accomplished scholar, "first received into his heart the seed of the Gospel and pure godliness." He could not then be, as Mr. Offor intimates, "a decided Reformer," when Tyndale first became acquainted with him; much less could they have become acquainted during Tyndale's residence at Cambridge. The following particulars, recovered by Mr. Offor's literary diligence, are extremely curious.

"For some years previous to his taking the vows, Tyndale had not only read the holy oracles to his fellow-students, but had commenced that work which appears to have been, throughout his life, an object of the most anxious solicitude, by translating portions of the New Testament into English. The original autograph of these translations, now in my possession, is in quarto, the margins ornamented with borders, and every portion accompanied with an appropriate drawing, in imitation of some ancient missal. In many places he has written his initials, W. T., and on two of the ornamental pillars he has placed the date: on the capital of one is inscribed, 'time trieth, 1502;' and on another, simply the date, '1502.' The version in this selection of Scriptures nearly agrees with his first printed edition. It is a striking proof of his early proficiency, his extraordinary knowledge of the Greek language, and his extreme care and indefatigable research, that many whole paragraphs agree exactly with the translation now in use. Notwithstanding his amiable temper, he had become even then an object of persecution. He has interwoven this prayer in one of his drawings, cherubs holding the scroll on which it is written: 'Defend me, O Lord, from all them that hait me. W.T.'"

How long Tyndale remained in the monastery at Greenwich, does not appear. We next find him residing, as domestic chaplain and tutor, in the family of Sir John Welch, of Little Sodbury, in his native county. The worthy knight kept a good table, and Tyndale was consequently brought into social contact with the neighboring prelates and clergy, with whom he had frequent disputes on the subject of the Lutheran opinions, and the reading of the New Testament. His zeal and boldness gave, as might be expected, high offence; and, as Fuller quaintly phrases it, led these visiters to "prefer the giving up Squire Welch's good cheer, rather than to have the sour sauce of Master Tyndale's company." We shall let Mr. Offor narrate the circumstances which led to his quitting the neighborhood.

"The Squire's lady, who was a sensible woman, felt hurt when she saw these great men, whom she had been brought up to venerate, overcome in religious disputation; and asked Sir William, (Tyndale,) whether it was likely that she could prefer his judgment to that of such wealthy prelates. To this he thought proper not to reply, lest it should excite her temper, which he saw to be ruffled. But soon after, he translated Erasmus's 'Enchiridion,' and dedicated the manuscript to Sir John and his lady, They read it attentively, and became convinced of the spirituality of a Christian profession; and thus Tyndale secured their high esteem and friendship. The beneficed clergy soon displayed their bitter hostility, and he was cited to appear before the ordinary. In his way thither, he spent the time in fervent prayer: the great object of his supplications was, that his heavenly Father would strengthen him, at all hazards, to stand firmly for the truth of his word. On his arrival, he found a numerous assemblage of his persecutors; but, either for fear of offending the hospitable knight, or by the secret providence of God, their mouths were shut, and nothing was laid to his charge. The ordinary, however, 'rated him like a dog.' The persecuted teacher, soon after this, consulted an old doctor who had been chancellor to a bishop; he privately told him, that, in his opinion, the Pope was Anti-Christ, but advised him by no means to avow any sentiment of the kind, as it would be at the peril of his life. Tyndale, however, soon proved himself incapable of concealment, for being in company with a Popish divine, he argued so conclusively in favor of a vernacular translation of the Bible, that the divine, unable to answer him, exclaimed, 'We had better be without God's laws than the Pope's.' This fired the spirit of Tyndale, and with holy indignation he replied, 'I defy the Pope, and all his laws; and, if God give me life, ere many years, the ploughboys shall know more of the Scriptures than you do;' a pledge which he amply redeemed by not only publishing the New Testament in English, adapted to the most refined society, but also in the orthography of the country people and ploughboys.

"He now became so 'turmoiled' in the country, that he could no longer dwell there without imminent danger both to himself and to his worthy friends: in consequence of this, he left Gloucestershire, and preached frequently in Bristol, in London, and other places, to crowded congregations. He still continued his connection with the Romish Church, endeavoring in his sermons to win souls to Christ, while he avoided persecution by refraining from hard names, and from the pointed introduction of controversial topics. In this policy, a naturally amiable temper must have greatly assisted him. His position was one of peculiar difficulty and danger, and it required great talent to guide his course."

Bent upon the prosecution of his great object, the translation of the New Testament into the mother tongue of the lay people, Tyndale came to London in the year 1523, bearing with him a letter of recommendation to Sir Harry Guilford, Comptroller of the Royal Household, through whom he sought to obtain the patronage of Tonstall, Bishop of London, whom Erasmus had praised exceedingly for his great learning. Sir Harry ostensibly complied with his request, and recommended Tyndale to wait upon the bishop; but, says Fox, "God gave him to find little favor in his sight." His lordship said, that his establishment was full; he had more than he could well support; and he advised Tyndale "to seek in London, where he could not lack a service." "And so," says Tyndale himself, in his Preface to the Pentateuch, "in London I abode almost a year, and marked the course of the world, and heard our praters, I would say our preachers, how they boasted themselves and their high authority; and beheld the pomp of our prelates, how busy they were, as they yet are, to set peace and unity in the world; though it be not possible for them that walk in darkness to continue long in peace, for they cannot but either stumble or dash themselves at one thing or another that shall clean unquiet altogether. And I saw things whereof I defer to speak at this time; and understood at the last, not only that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England, as experience now openly declares."

During the last six months of his stay in London, Tyndale found an asylum in the house of a wealthy alderman, Humphrey Monmouth, who, after hearing him preach two or three sermons at St. Dunstan's in the West, inquired into his circumstances, and offered his assistance; of which Tyndale, when disappointed of obtaining service in the bishop's household, gladly availed himself. The worthy citizen was, a few years afterward, sent to the Tower, on suspicion of heresy, the principal charge against him being his having sheltered and assisted Tyndale. His memorial to the Lord Legate and the privy council, preserved in the Harleian Collection, while it bears testimony to Tyndale's exemplary conduct, shows that it was only gradually that he threw off the errors of the creed in which he had been educated. Monmouth, on his leaving England, paid him ten pounds to pray for the souls of his father and mother, and all Christian souls. After he had left England, Tyndale, moreover, defended the real presence in the eucharist, against Barnes; but he very soon gave up both those errors. Monmouth, after suffering much inconvenience, obtained his release, and in 1535 served his shrievalty. He continued to favor and support the followers of the Reformed doctrine; and at his death in 1537, appointed, by his will, Latimer, Barnes, and two other "gospellers" to preach thirty sermons at the parish church (Allhallows;) "which he thought would do more good than so many masses said for the repose of his soul; and he forbade the ordinary superstitions of candles, and singing *dirige*, and ringing of bells at his funeral."

Provided with this ten pounds, Tyndale sailed for Hamburgh, a voluntary exile, in order to carry on the great work for which England at that period afforded no place of security. Thence he proceeded to Saxony, to confer with Luther and his fellow Reformers, by whom he was warmly encouraged; and it was at Wittenburgh, Mr. Offor states, that, with intense application and labor, assisted by his learned friend and disciple, Frith, who, with William Roy, acted as his amanuensis, Tyndale completed his translation and printed his first edition of the New Testament, of which the present republication is a transcript. A popular error ascribes it to the Antwerp press; and Mr. Anderson represents it as having been commenced at Cologne, and finished at Worms. This was the case with the *second* edition, in quarto, with glosses, undertaken in 1526–7; but the positive evidence of Brovins establishes the fact, that the first edition, 1525, was printed at Wittemberg. Of this only two copies have been discovered: one, wanting 48 out of 336 leaves, is in the library of St. Paul's: the other, from which the present edition is printed, is in the library of the Baptist College at Bristol, and is believed to have belonged to Queen Anna Boleyn. This rare and precious volume is in the most beautiful preservation, the cuts emblazoned, and every leaf ornamented, as if intended for presentation to some royal or noble personage: the title, if it ever had one, is lost. Consequently, the title given in this edition, is copied from the edition of 1526. The size is a small 8vo.: the type, "a neat German character, similar to that of Hans Luft, who, at Wyttenburg, and at Marpurg, printed nearly all Tyndale's works." The history of this copy is as follows:—

"This literary gem was first discovered by John Murray, one of Lord Oxford's collectors. His lordship generously rewarded him with an annuity of twenty pounds for his life, and gave him one year's money in advance. On the decease of Lord Oxford in 1741, while the annuity was still paying, the library was bought by Mr. Osborne, who, not knowing the rarity and value of so precious a volume, sold the treasure for fifteen shillings to the celebrated collector, Mr. Ames. On his death in 1760, it was bought by John Whyte for fourteen guineas and a half: he, after keeping it exactly sixteen years, sold it to Dr. Gifford for twenty guineas. In 1784, this volume, together with the finest collection of early English Bibles in the kingdom, was left by Dr. Gifford, then one of the librarians at the British Museum, to the Baptist College at Bristol, where it has been carefully preserved."

Of the second edition with glosses, no complete copy appears to be extant. A fragment, containing the prologue, (which has been several times republished with great variations) and the first two-and-twenty chapters of the gospel of Matthew, is in the possession of Mr. Rodd, the bookseller. The text exhibits a few alterations from that of the 8vo.; but they are immaterial: the references and glosses are in the margin. Mr. Offer gives the following specimens of the annotations, which, just and sound as they are, have too much the appearance of anxiously guarding the sense of Scripture, and of blending mere comment with the text; by which a door is opened to comments of a less unexceptional character. Mr. Offor has very properly observed the exact orthography, to which however, we need not adhere in our extract.

"Matt. v. *Salt.*—When the preachers ceased to preach God's word, then must they needs be oppressed and trodden under foot with men's traditions.

"Matt. iv. *Reward them openly.*—Ye shall not think, that our deeds deserve any thing of God as a laborer deserveth his hire. For all good things come of his bounteousness, liberality, mercy, promises, and truth of God by the deserving of Christ's blood only.

"*Single.*—The eye is single when a man in all his deeds, looketh but on the will of God, and looketh not for laud, honor, or any other reward in this world. Neither ascribeth heaven, or a higher room in heaven unto his deeds; but accepteth heaven as a thing purchased by the blood of Christ, and worketh freely for love's sake only."

(*To be continued.*)

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* Mr. Anderson says, 1500, and the error affects all his subsequent statements.

AN EPITOME OF THE HISTORY OF THE AMERICAN EPISCOPAL CHURCH.

BY THE REV. HENRY CASWALL.

HISTORY OF THE CHURCH PREVIOUS TO THE REVOLUTION.

The eastern shores of the country now denominated the United States were discovered under English auspices, and claimed by the English monarch as early as the year 1497. Yet, in deference to the authority of Pope Alexander VI., who had granted to the Spaniards all the territory more than a hundred leagues west of the Azores, no settlement was attempted prior to the reformation of the Anglican Church. The feeble minority of Edward VI., distracted with factions, was not a more favorable period to schemes of doubtful utility, and the bigotry of his successor, Mary, disposed her to pay a sacred regard to that grant of the holy see, which vested in her husband Philip, an exclusive right to the new world. It was not before the reign of Elizabeth that the English began seriously to form plans of settling colonies in those parts of America which hitherto they had only visited. Their early efforts, however, proved abortive, and no settlement was permanently established previous to the reign of James I.

On the 26th of April, 1607, two years before the settlement of Canada by the French, seven years before the founding of New-York by the Dutch, and thirteen years before the landing of the Puritans at Plymouth, a small band of colonists disembarked on that coast denominated, in honor of Queen Elizabeth, Virginia. They brought with them the refined habits of the higher orders of English society; they were members of the Church established in the mother country, and they were accompanied in their adventurous enterprise by an exemplary clergyman, (the Rev. Mr. Hunt,) whom they venerated as a father, and loved as a friend. Religious considerations had, in a great measure, conduced to their voluntary expatriation. They had been required by their sovereign to provide for the preaching of the Gospel among themselves and the neighboring Indians, and they had been taught to regard their undertaking as a work which, by the providence of God, might tend "to the glory of his divine majesty;" and "the propagating of the Christian religion." The piety of the emigrants, stimulated by the exhortations of their pastor, led to the almost immediate erection of an humble building dedicated to the service of the Almighty. On the 14th of May, within three weeks after their arrival, the colonists partook of the Lord's supper; and Virginia commenced its career of civilization with the most impressive solemnity of the Christian Church. Upon a peninsula which projects from the northern shore of James' River, may still be seen the ruins of the first Episcopal place of worship in North America; and this, with its surrounding burying ground, is now almost the only memorial of Jamestown.

Such were the fathers of the Church in the newly discovered continent; and it may be fairly presumed that if all succeeding emigrants had possessed a kindred spirit, the form of religion which they introduced would have continued to prevail in the United States until the present day. But various causes soon contributed to multiply a very different class of settlers. In the year 1614 New-York was colonized by the Dutch, who brought with them their own confession of faith, and their Presbyterian form of ecclesiastical government. In 1620 the Puritans succeeded in colonizing New-England, and in establishing their peculiar doctrines and discipline. The Swedes and Finns introduced Lutheranism into Delaware and New-Jersey in 1627; Maryland was settled by Roman Catholics in 1634; and Pennsylvania by the Society of Friends in 1681. Long before the termination of the seventeenth century the members of the Church of England in the colonies were exceeded in number by those of other persuasions. Nor was this all. From one denomination at least they soon began to experience opposition. The Puritans, although required by their charter to conform to the laws of England, had not scrupled to constitute a religious establishment widely differing from that which the laws of England recognised. A few persons, offended at this procedure, withdrew from communion with their dissenting brethren, and assembled separately to worship God according to the liturgy of the Church. This was too much to be patiently endured by the dominant majority. The leaders of the party, two brothers named Brown, were expelled from the colony and sent home to England. A monument has been erected to their memory in St. Peter's Church at Salem, which describes these worthy men as the first champions of religious liberty in America. Heavy fines were inflicted on those who took part in Episcopalian ceremonies, severe laws were enacted against "the observance of any such day as Christmas or the like," and an inquisition existed in substance, with a full share of its terrors and its violence.

As the country increased in population, the Church nevertheless slowly advanced. Even in New-England a few churches were at length established, and under a load of obloquy gradually gathered strength. New-York having fallen into the hands of the English a church was erected in that city. Philadelphia, under the tolerant influence of the Friends, was blessed with an Episcopal place of worship, and in Maryland several congregations were organized. The Cavaliers and their descendants fled to Virginia during the persecutions of Cromwell's government; and in that country the Church maintained undisputed pre-eminence for nearly a century, notwithstanding the efforts of missionaries from New-England to produce a defection.

Up to the period of the revolutionary war the number of Episcopalians was very small except in the southern colonies. In Virginia and Maryland a provision for the maintenance of the clergy was made by law, the territory was divided into parishes, churches were built, and glebes attached. Here the Church possessed all the authority, and commanded all the respect of a national establishment. But in the provinces north and east of Maryland the congregations were few and far between, and generally confined to the larger towns. It is believed that the only considerable endowment by the English government in favor of the Church in the northern colonies was a grant of lands to Trinity Church, New-York. But during the early part of the eighteenth century a zealous friend was raised up to the Church in the British "Society for Propagating the Gospel in Foreign Parts." By means of this excellent institution the greater part of the clergy resident in New-England, New-York, Pennsylvania, and New-Jersey were maintained, and the number of congregations considerably increased. To this Society a very liberal grant was made by the colonial government, which, under equitable management, might have sufficed to support the institutions of the Church to an indefinite extent. The territory of Vermont, when first surveyed, was divided into townships six miles square, one hundred and fourteen of which were granted by Governor Wentworth, of New-Hampshire, an Episcopalian. In each of these one right of land, containing usually three hundred and thirty acres, was reserved for the first settled minister, one right as a glebe for the Church of England, and one to the Propagation Society. But the surveyors being unfriendly to Episcopacy, the lots reserved for the Society and for the glebes were often situated within the same identical spot, and often on mountains, rocks, or morasses, in consequence of which the grant promoted but little the cause which it was designed to subserve.

It is obviously important that something should be said in regard to the *character* of the clergy previous to the Revolution. It is the more desirable on account of the many misapprehensions which exist in regard to this subject. Let it then be remarked that the missionaries of the Propagation Society were generally men of holy, self-denying lives, and of blameless reputation. The venerable association just mentioned issued a notice in 1735, and subsequently, in which they besought those concerned to recommend no man to them as a missionary "but with a sincere regard to the honor of Almighty God, and our blessed Saviour." In the same circular they expressed their persuasion that any clergyman in America who had disgraced his character, must have gone thither without their knowledge, and they concluded by promising to dismiss any one in their employment against whom a just complaint could be preferred. It is true that many disorders prevailed in those districts where the law, by assigning a considerable stipend to ministerial services, held out an allurement to the unprincipled. And yet, even under these circumstances, the clergy and their people were free from many imputations which must for ever attach to the memory of their chief opponents. The absurd superstitions which flourished in the North found an uncongenial soil in the southern colonies, and the terrific excitements in regard to witchcraft had little nourishment where the mild and scriptural worship of the Church prevailed. The severe laws of Virginia against dissent carry an appearance of persecution; but let it be recollected that these laws were not often enforced, and in fact were little more than a nullity.

The disorders which actually existed should be traced to their proper source, the want of an efficient Episcopal supervision. This destitution again should be assigned in all justice to its principal cause, namely, the opposition of the powerful bodies of dissenters, especially the Puritans. For although the bishop of London was considered as the diocesan of the American Episcopal churches, it is evident that his authority could not be effectually exerted at such a distance, and unworthy clergymen could not be removed without serious difficulty. The jurisdiction of a prelate beyond the seas was also viewed with jealousy by many; and the attempt to obviate existing inconveniences by the delegation of a commissary in 1700, met with but partial success. Other causes contributed to render the appointment of a colonial bishop extremely desirable. The only resources for a duly authorized ministry were in emigration from the mother country, and in sending candidates to that country for orders. The first could not be the channel of a respectable permanent supply, and the second was expensive and dangerous, many having perished on the ocean, or died by sickness, in their efforts to obtain ordination. At the same time Churchmen beheld the various non-episcopal sects around them multiplying their preachers *ad libitum*, and availing themselves of every opening afforded by the defenceless state of the adherents to apostolic order. The Church, too, was of necessity presented to the people in an imperfect form, the rite of confirmation being unpractised, and almost unknown. It was undoubtedly owing to this unhappy state of affairs that, about the commencement of the eighteenth century, Baptists, Presbyterians, and others, obtained a footing in the southern colonies, where they increased with rapidity and vigor.

As early as the reign of Charles II., the colonists took measures to obtain an episcopate, which almost proved successful. The subject was agitated in following years, until the death of Queen Ann put a stop for a considerable time to all proceedings of this description. The Church, nevertheless, continued to advance, and several distinguished dissenters were at different periods added to its ranks. Mr. Timothy Cutler, rector of Yale College, and Mr. Samuel Johnson, a tutor in the same institution, both congregational ministers, became convinced, after indefatigable study, that their ordination was invalid; and shortly afterward connected themselves with the Church of England. Being joined by several other persons of note, their defection was a great shock to the existing establishment. They proceeded to England for ordination, and on their return in 1723, Dr. Cutler was settled as pastor of Christ Church, in Boston, and Mr. Johnson, as missionary of the Propagation Society in Connecticut. In that colony the latter was for some time the only Episcopal clergyman; but distinguishing himself by his controversies in behalf of the Church, he was appointed in 1754 president of King's College, New-York. By his writings he succeeded in awakening general attention to the question of Episcopacy; and about the year 1763 the applications for a bishop were renewed. At this the dissidents from the Church in New-England took alarm, and strongly resisted the introduction of the only means by which their conforming brethren could fully practise the rites which their faith demanded. In addition to this, they contended that the Propagation Society transcended its powers when it authorized its missionaries to settle in the villages and seaports of New-Hampshire, Connecticut, and Massachusetts. Dr. Mayhew, a congregational preacher in Boston, was the leader of this controversy in behalf of the dissenters; while a talented advocate for the Church was found in the Rev. East Apthorp, a missionary at Cambridge, Massachusetts, and afterward a prebend of Finsbury, England. Several others engaged in this discussion, among whom was Archbishop Secker, a warm friend of the colonial Church.

The efforts to procure an episcopate continued to prove unsuccessful as before. Yet so obviously was it necessary, that notwithstanding repeated discouragements, within ten years after the controversy with Mayhew another attempt was made, in the course of which the Rev. Dr. Chandler, of New Jersey, appealed to the public in favor of this great object. But the times were unpropitious. Political difficulties had arisen between the colonies and the mother country; and many of those who had previously desired an American Episcopacy, now feared less it should be made an instrument of accomplishing the designs of Great Britain. Some of the clergy themselves were not free from this apprehension, and four ministers of the Establishment in Virginia actually protested against Dr. Chandler's plan, and received for their protest the thanks of their colonial government. The war of the Revolution commenced shortly afterward, and amid the clash of civil strife the whole subject was for a time forgotten.

(*To be continued.*)

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